

The LUTHERAN



"... and take care of little children all over the world. Amen."

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"Like Little Children"

PATSY, aged 17 months, was having the time of her life in the toy department of a large store during the pre-Christmas shopping days. Strolling among the various toys—dolls and things—which appeal to the eye of the average 17-month-oldster, Patsy came upon a remarkable discovery.

There before her stood the man of her dreams. Namely, Jimmy, aged two years, with the most alluring box of popcorn anyone had ever feasted eyes on. And there in that box of popcorn stood the answer to little Patsy's ideals of what makes the man of her dreams a reality. In a very few minutes, Patsy and Jimmy were the best of friends, sharing their popcorn and strolling hand in hand enjoying the toys of their fancy.

You may say, "What's so extraordinary about that?" Nothing except that Patsy was white while her dream man was a small Negro boy. In their young eyes there was no difference, no discrimination, only the sharing of the popcorn and the sharing of their ideals, namely, the toys.

There, to my mind, came the essence of our Lord's teaching when He said "except ye become as little children."

—DALE F. STRAUSBURGER



The LUTHERAN

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Next Week: CHRISTMAS

THE CHURCH IN THE NEWS

People heard about NCCCUSA

The American people had been well informed about the formation of the National Council of the Churches in late November. Thirty-six newspapers from the Providence (Rhode Island) *Sun* to the Long Beach (California) *Press Telegram* had writers at Cleveland. Other papers got good coverage from news agencies such as the Associated Press.

Life, *Newsweek*, *Time* had writers at Cleveland. Radio and television told the story for the benefit of people who don't prefer to read. Broadcasts from Cleveland totaled 108 (26½ hours on the air), with 46 programs carried by networks, plus seven television programs. News reels were made for showing in movie theaters this week.

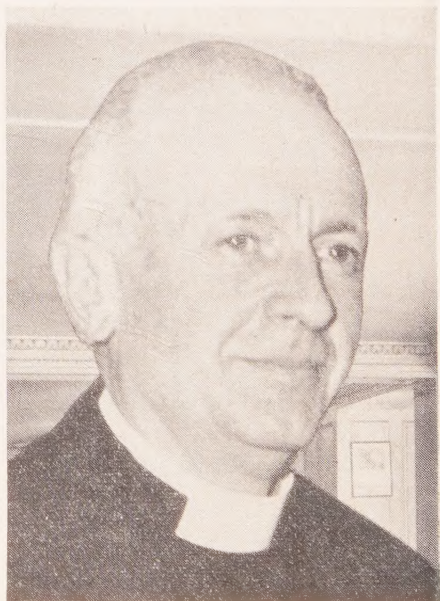
Formation of the NCCCUSA wasn't the sort of story that gets many big headlines. In the Cleveland papers it couldn't compete for front-page space with a frowzy murder which occurred in the city while the church convention was in session. But total newspaper space and radio time given to the National Council story probably exceeded anything any Protestant event in the U.S. had ever had.

Nothing sensational

Nothing happened at the National Council convention that hadn't been expected. Nearly everything went according to well-made plans. Only one brief debate (about location of the Council headquarters) ruffled the surface of three quiet days. Efforts of big plows to clear the Cleveland streets after a 20-inch snowfall were more dramatic than anything inside the convention hall.

On the morning of Nov. 29 Dr. Frank-

lin Clark Fry as the presiding officer called a representative of each of the National Council churches to come to a white-covered table in the center of the



BISHOP HENRY KNOX SHERRILL
First president of National Council

stage. Each signed the official documents on behalf of his church. First called (in alphabetic order) were Negro churchmen . . . African Methodist Episcopal Church, African Methodist Zion Church. ULC Secretary F. Eppling Reinartz signed for the United Lutheran Church.

Exactly at 11 A.M. when all had signed President Fry read very strongly and clearly the "Act of Constitution." ". . . I declare that the National Council of the Churches of Christ in the United States of America is officially constituted. . . .

There had been elaborate preparations for making the ceremony colorful. There were marching choirs in blue, white, maroon . . . a cross bearer and banner carriers . . . a procession of 500 delegates in doctors' robes and hoods or plain black preaching gowns.

Alarm of war

The reason the National Council's first convention was no light-hearted and jubilant event was the news that came from North Korea in late November. Like people everywhere, the delegates in Cleveland shuddered at the threat of a new war.

Headline speaker scheduled for the Cleveland sessions had been U.S. Secretary of State Dean Acheson. He had planned to talk about long-range strategy of peace. Massive thrust of Red Chinese troops against UN armies in Korea beginning Nov. 25 had obliged Mr. Acheson to revise his travel plans and rewrite his speech.

It would be unwise to leave Washington even for a few hours, the secretary thought. So he spoke to the NCCCUSA assembly by telephone—with his words carried to every American village and city by radio network. The revised speech—an answer to "brazen aggression" of the Chinese—had to be checked at the White House and Pentagon and was not available for release to reporters in Cleveland until a few hours before it was given.

Listeners in the huge Cleveland auditorium listened very quietly to the Acheson address, breaking in a few times with mild applause. More vigorous applause was given Dr. O. Frederick Nolde the next evening when he substituted on short notice for British Ambassador Oliver S. Franks. The ambassador had been prevented by the Korean situation from coming to Cleveland.

The Nolde address was "an appraisal of the present critical situation" from the Christian viewpoint. (It will be printed in full in a later LUTHERAN.) So convincing were Dr. Nolde's eight proposals for meeting problems of the hour that following the address delegates stood up to indicate their approval.

Korean problems were in the foreground or at least in the background of addresses by Dr. Harold Stassen, Toyohiko Kagawa, Ralph W. Sockman, W. A. Visser 't Hooft, Francis B. Sayre, and a half-dozen other persons prominent in church or political life.

Revolt of the Middle West

Delegates to the National Council convention had been given a book containing 190 pages of proposed constitutions and by-laws of the council and its divisions and departments. Everything was approved without debate by the assembly except one provision: that "*the place of location of the principal offices of the Council . . . shall be determined by the General Board.*"

The general board consists of 100 representatives of member churches of the council, who carry on the council's business in the two-year periods between sessions of the general assembly. People who suspected the general board might put the council headquarters in New York City were eager to let the general assembly make the decision.

A good bit of sentiment in favor of a middle western headquarters for the council had been stirred up by recent editorials in *The Christian Century*. Disciples of Christ delegates, whose church headquarters is in Indianapolis, were outspoken against locating council offices in the east.

After a brief argument it was agreed to approve the by-law giving the general

board power to select the headquarters location. Then a motion was passed (193 to 180) requiring the general board to locate headquarters within 400 miles of the U.S. population center (somewhere in the vicinity of Chicago).

Dr. Franklin Clark Fry objected that unless the assembly amended the by-law it had adopted, it could not take from the general board the power it had just been given. One delegate who announced he was a lawyer said he didn't know why the assembly couldn't do whatever it pleased.

Advice for the general board

Methodist Bishop G. Bromley Oxnam, who was presiding, upheld the point raised by Dr. Fry, and declared that the motion limiting the board's power was out of order. A new motion was introduced requesting the board to appoint a widely representative committee to advise it on where to put the headquarters.

The board was asked to "weigh carefully the advantages and possibility of establishing the headquarters in an area reasonably adjacent to the population center of the U.S." This motion was passed by a very close vote. (There was no count made. Delegates raised their hands. The vote appeared to be about 55 to 45 or 60 to 40 in favor of the motion.)

Chief speech against the motion had been made by Dr. Fry. He said that as long as major denominations in the council have their headquarters in eastern cities, there is a large group of denominational leaders along the east coast who are available as "resource men" for the council's committee assignments.

Facts in the case are that six denominations comprising nearly half of the 31 million membership of the National Council churches have their principal

executive offices in New York City. Third of the voting delegates sent to the National Council's assembly in Cleveland were from the three Middle Atlantic states (New York, New Jersey, Pennsylvania). Among persons elected to the council's general board and division committees, there is a considerably large number who live within 400 miles of New York City than those living within 400 miles of Chicago.



MRS. DOUGLAS HORTON

She was elected one of the eight vice presidents of NCCCUA. In the same week she was elected first woman member of the National Broadcasting Company board of directors

Who pays the bill?

Nothing had been said in advance publicity for the National Council convention about who would pay the rather substantial expenses which such a meeting runs up. At Cleveland it was reported that outstanding Christian laymen, led by Mr. J. Howard Pew (formerly president of the Sun Oil Company) had "sponsored" the convention.

Among laymen listed were prominent industrialists including F. A. Bean, chairman

man of the board of the International Milling Company. . . . Harry A. Bullis, chairman of the board of General Mills. . . . Harvey S. Firestone, Jr. . . . Noel Sargent of the National Association of Manufacturers. The Pew family in particular has been noted for its conservative point of view in economic matters. (Joseph N. Pew has been powerful on the ultra-conservative side in Pennsylvania politics.)

The Federal Council of Churches (established 1908) which was being merged into the new National Council, had often scandalized conservatives by its statements on social and economic questions. Backing for the National Council coming from individuals who had been critical of statements of the Federal Council was considered by observers in Cleveland as a forecast of which way the wind may blow in the future.

Elected

As in the political life of southern U.S.A., nomination to an office in the National Council of Churches meant being elected. The slates came from a nominating committee of the general board. Most of the offices went to people who have been engaged for a long time in interdenominational activities.

President of the new council, the Rt. Rev. Henry Knox Sherrill, is presiding bishop of the Protestant Episcopal Church. Among the eight vice presidents are a Negro woman, Mrs. Abbie Clement Jackson. . . . President Harold E. Stassen of the University of Pennsylvania. . . . Mrs. Douglas Horton. Treasurer is Mr. Charles E. Wilson, president of General Electric Company.

Chief executive position of the new council went to Dr. Samuel M. Cavert. He had been general secretary of the Federal Council of Churches, and now

holds this position in the National Council. Associate general secretary is Dr. Roy G. Ross who had been general secretary of the International Council of Religious Education.

United Lutherans will hold four places on the 100-person general board. They are Dr. Franklin C. Fry, Dr. F. Eppling Reinartz, Dr. H. Torrey Walker, and Mr. M. P. Moller. President Clarence C. Stoughton of Wittenberg College was



DR. SAMUEL MCCREA CAVERT
General Secretary of NCCCUSA

elected chairman of the stewardship department of the new council. A dozen other United Lutherans were given various positions on executive boards and committees of the council's divisions and departments.

Top executive position which is scheduled to go to a Lutheran is that of associate executive secretary of the Division of Christian Life and Work. He is Mr. C. Arild Olsen, who has been in Berlin during the postwar period as chief of the

religious affairs section of the U.S. Military Government.

Malik accuses missionaries

Spokesman for the Soviet Union in the UN Security Council, Jacob Malik, gave his opinion of American missionaries. American delegate, Warren R. Austin, had mentioned medical and educational missions in China as evidence of the friendship of the American people.

Next day in the Security Council Mr. Malik replied: "We all know that missionaries have always been a weapon of aggression. They have served to promote the conquests of the ruling circles and to enslave peoples who were a source of income." Missionaries have always been followed by traders and soldiers, said Mr. Malik.

Mr. Austin had told the Council that American medical missions had supported 203 Chinese hospitals, 82 nursing schools. Roman Catholic missions have maintained 320 orphanages in China. American Protestant missions established 13 colleges which have trained one-eighth of all the college graduates in China.

Until midsummer there were 1,200 missionaries of various nationalities still in China. They were gradually going home. ULC Missionary Douglas Erickson had left Tsingtao, and was expected back in the U.S. this month. That left only Miss Clara Sullivan and the Rev. Paul Mackensen at the ULC hospital and school in the Shantung province. They cabled New York at Thanksgiving: "Well and working. We join our families and friends in thanksgiving for God's rich blessings."

Czechs plead guilty

Nine Roman Catholic priests—including Bishop Stanislav Zela—had been on trial this month as traitors to Czecho-



ESKIMO CHILDREN

They can have Sunday-School-by-Mail. The ULCA Parish and Church School Board had set up a pioneer program in western Canada for people who can't make the long trip to churches, especially in winter. Miss Eleanor Gillstrom from her office in Saskatoon sends "Sunday school" lessons by mail once each month, corrects the pupils' papers when they are returned. Last month the school had enrolled a dozen Eskimo pupils in Alaska

slovakia. The charge was that they had been spies for the Vatican. Each confessed guilt and was sentenced to a prison term (life sentence for Dr. Jan Opasek, 10 to 25 years for the others).

Chief person accused at the trial was the top Czech Roman Catholic, Archbishop Josef Beran, who was not brought before the court. Several priests who confessed that they were spies said they had assisted the archbishop in preparing secret reports for the Vatican.

The archbishop has not left his palace since June 1949. The Czech government

seems to have been patient about putting him in jail. Trials of the nine clergymen which ended Dec. 2 may be preliminary to a move against Beran.

Little girls excused by judge

"Do you swear to tell the truth . . . so help you God?" Witnesses in American courts are required to answer that question, usually asked at breakneck speed. But in a District of Columbia court this month two witnesses were excused from answering.

Two small girls, age 6 and 8, didn't know anything about God. They had never attended church or Sunday school. The "Boogie Man" takes children away when they lie, they said.

When they were obliged to give eye-witness testimony before Judge Henry A. Schweinhaut, the judge ruled that it would be "mere legal mumbo-jumbo" to require the youngsters to take the oath.

Church membership in Minneapolis

A church census had been taken by 5,224 volunteers in Minneapolis last month. The census takers made 154,318 calls, found 169,759 Protestants, 53,102 Roman Catholics, 7,223 people who didn't claim to be anything, and 3,894 people who wouldn't answer. (Total Minneapolis population is 550,000.)

Census takers estimated that of the total number of Protestants interviewed, one third do not belong to congregations in Minneapolis. In 80 per cent of the church-related homes, all members of the family belong to the same church. Twelve per cent are split between Protestant and Roman Catholic or two Protestant churches.

Lutherans outnumber other Protestant groups in the city. Total "churched" population in Minneapolis is far above the national average.



MAN WITH GUTENBERG BIBLE
One of 45 copies

First printed Bible on display

New Yorkers could see the two-volume copy of the Gutenberg Bible—first book printed from type—on display at their public library this month.

There are now 12 copies of this Bible in the United States.

Throughout the world there are 33 other copies of this Bible, printed 500 years ago. Germany has 11, Great Britain 9, France 4.

American copies are in the Morgan library in New York City (three), New York public library, General Theological Seminary library and Carl H. Pforzheimer library in New York City, Yale, Harvard, Library of Congress, and three in private libraries in Titusville, Pa., Queenstown, Md., San Marino, Calif.

Bible broadcast

Fifteen-minute radio program about the Bible had been scheduled for every Tuesday morning at 10:15 (EST) through December and January by the Mutual Broadcasting Company. Called "Faith in Our Time," the programs feature short talks by Dr. Francis Stiffler of the American Bible Society.

World News Notes

Deep in Korea

Since midsummer there were warnings that Chinese Communists would fling full strength into the war in Korea if United Nations forces went too far north.

India's Ambassador Sandar Panniker at China's capital had sent an official warning that this would happen if UN troops crossed the 38th parallel. In late October the British made a strong plea that UN troops be held back a good distance from the Manchurian border.

But influential people in American political and military life said that stopping short of complete victory in Korea meant appeasing the Chinese.

Americans in early December were worried, inclined to talk recklessly about dropping A-bombs, and sharply critical of General Douglas MacArthur. The *New York Times* cabled MacArthur to ask if it was true that he had exceeded his authorization in pushing northward.

The general replied that he had "received no suggestion from any authoritative source" that his army should "stop at the Thirty-eighth Parallel or Puongyang, or at any other line short of the international boundary."

Doubts about MacArthur centered around his well-known opinion that to demonstrate extreme toughness rather than diplomatic caution is the way to impress and influence Orientals. Last August he had written, "It is in the pattern of Oriental psychology to respect and follow aggressive, resolute, and dynamic leadership."

No A-bomb

Most Americans are optimistic, want things done quickly, like to take short-cuts. This month millions of U.S. citizens

still thought America could defeat practically the whole world in any war and that A-bombs guarantee swift victory.

More thoughtful citizens believed use of the A-bomb would (1) without doubt start World War III, (2) clearly mark the U.S. as the nation starting the war, (3) scare most of the western European nations into trying to be neutral or into attempting to make deals with Russia.

Furthermore, military experts didn't believe use of the A-bomb in north Korea would seriously slow up the Chinese advance. Bombing key cities in China would merely open up an endless and hopeless battle against a people who have been friendly toward the U.S. through most of a century.

Studying German

In the American zone in Germany they tell about an American who lost his way in Frankfurt. Summoning his courage he approached the next person who came along, and asked in a rich American accent, "*Verzeihung, wo ist der Bahnhof?*" (Pardon me, where's the station?)

"*Gehen Sie hier geradeaus und dann rechts*" (straight ahead, then right), came the answer in an equally American accent. Then, as the first American was about to walk off, a great light dawned. "HICOG language class?" he asked. "Yeah," was the reply, "Unit One."

The point of the story is that five years after the war the Americans who are governing a sector of conquered Germany are making a concerted effort to learn the language. HICOG (High Commission on Germany) is providing classes for 583 U.S. State Department employees.

"The biggest job Americans have to do in Germany is to understand the Ger-

mans: to find out what they think about, what they talk about, and why they behave as they do. To learn these things, obviously, we've got to learn their language," explains William G. Moulton who wrote the textbook being used in the classes.

U.S. High Commissioner John L. McCloy is studying the German language himself—quite a change from the situation a few years ago when top-level Americans responsible for Germany didn't want any personal contacts with the German people if they could avoid them.

Oil

One thing that shapes the destiny of all 17 million Iranians is oil. In the past, powerful nations tried to get ahead of each other in the scramble for these rich Middle-Eastern oil fields. Iran's oil wells turn out 17 per cent of the world's daily crude oil production.

Importance of oil in modern warfare makes Iran specially vulnerable. Her Russian neighbors to the north have never taken their eyes off the rich prize. In 1946, the Iranian government had to complain to the UN Security Council about Russian interference. By fomenting border incidents, Soviet leaders have hoped to develop a weak spot here, ripe for invasion.

Lately, the Russians have been trying to create good will among Iranians, and to calm fears about Soviet expansion southward. Soviet ambassador Ivan Sadchikov engineered a trade treaty to outdo the \$25 million loaned by the U.S. Moscow radio broadcasts harped on the theme of American "imperialism."

The concern of Soviet leaders about oil is not hard to understand. Russia and her satellites produce only 8 per cent of the world's supply, against the 52 per cent produced by the U.S. For peacetime

purposes the Russians have enough. But for war, Russia needs the Middle East supply.

Popular taste?

In Burma, Prime Minister Thakin Nu ordered a drive launched against the increasing sale of obscene books. It was estimated that in Rangoon alone 5,000 such books were being published every month. Hla Thein, deputy commissioner of police, in charge of the drive traced the deterioration of public morals directly to this "sort of "literature."

Severe penalties were in line for the authors. Many tried to get around the law by posing as advocates of nudism. Members of the Writers Association of Burma complained. They claimed the only other type of book they could sell had to be about Karl Marx. Since very few women read Marx, their sales would be cut drastically.

Emancipation

The price of modesty was high in the Yugoslav republic of Bosnia-Herzegovina. Under the New Unveiling Act, Moslem women were faced with paying heavy fines if they continued to wear veils. Men who encouraged their wives to stay behind *purdah* were punishable with up to two years of hard labor. The Yugoslav government was determined to make Moslem women take advantage of their new rights under the Communist way of life.

In his zeal for advancement, Marshal Tito may have uncovered more than he meant to. The 900,000 Moslems in Bosnia and the 600,000 in Serbia and Macedonia are well known for their fanatical attachment to traditional customs. For other men to look at their womenfolk is a deep indignity. The hostility of a million and a half citizens can make Tito regret his hurry to modernize his country.

A NEW LOOK at the economic phases of United States foreign policy was taken by Gordon Gray, former Secretary of the Army, in a significant report submitted to President Truman on Nov. 12. Assigned by the President to study the U.S. foreign aid program, Gray came up with some far-reaching observations and recommendations. His report is sure to be the subject of long and spirited discussion in the 82nd Congress.

Basic premise of the Gray report is that unity in the various aspects of foreign policy is essential. Economic, political, military, and informational phases each have their unique importance, but must all be integrated into a central strategy.

The seriousness of the world situation calls for an expansion of the present program of overseas economic aid.

BEFORE KOREA, the report observed, it looked as though U.S. grants to most European countries could be discontinued by 1952 or even earlier. The results of ERP in economic recovery and stability had been gratifying. But the revelation of Korea that armed attack would be part of Soviet strategy changed the whole picture.

The mutual defense assistance program (MDAP) was broadened and accelerated. Integration of the defenses of the North Atlantic Treaty countries was given high priority. The rearmament effort would be sure to produce new and heavy strains on the economies of the western European nations.

Restudy of the needs of the participating countries was suggested by the Gray report. Specifically, it recommended that the U.S. should be prepared to continue economic aid to Europe for three or four

more years. This should be administered separately from military aid, but should be based on the impact of the mutual defense program on the economy of each country.

THE CURRENT Point Four program of aid to underdeveloped areas is totally inadequate, the report held. The threat of war calls for a full scale offensive against the conditions that breed political unrest and the spread of communism. Economic stagnation and extreme poverty in backward countries cannot be successfully challenged except by heroic measures.

Flow of private investment capital into these areas should still be encouraged. But it could not be expected to do the whole job. Government grants and loans on a large scale should be authorized. Loans could be handled by the World Bank and the Import-Export Bank. Grants totaling \$500 million a year for several years would be needed to build a really adequate program of economic aid.

Encouragement of a free flow of international trade was also recommended. This could be achieved in part by permitting U.S. loans to other countries to be spent in other than American markets. Reciprocal trade agreements, authority for which expires in June 1952, should be renewed for a four-year period. Substantial increases in U.S. tariffs could be upsetting to international trade balances, with serious effects on our own imports.

The Gray report faced the fact that U.S. aid must be within the limits of our own financial and economic capacity. But it underlined heavily the interdependence between our economic health and that of the rest of the world.

—ROBERT E. VAN DEUSEN

Missionaries Are Welcome

By KATHERINE BENION

People of India are glad to have Christian missionaries in their country. Some day, says Miss Zimmerman, all India may be Christian

"AS FAR BACK as I can remember I wanted to be a missionary," says jovial Christie Zimmerman. "Whenever we came across missionary leaflets in Sunday school, I read them. One of the first things I recall about history is the story of Livingstone seeing smoke from 1,000 villages which hadn't heard of Christ."

The years passed with Miss Zimmerman's resolve never wavering. It was during high school days that she decided on the country in which she wanted to serve. G. Premayya, a youth from India—then a student at Susquehanna University—spoke at a high school assembly. He explained the unfortunate conditions under which the women of India had to live.

"I decided then that I wanted to go there and do my best to help these women," explained Miss Zimmerman.

WHEN ANYONE connected with missions was near her home-town of Selinsgrove, Pennsylvania, Miss Zimmerman went to hear them speak or visited them. In 1925 she was graduated from Susquehanna and decided to get some teaching experience before studying further toward her chosen field. She taught in high school four years, and then enrolled at the Biblical Seminary in New York. Here she planned to study two years and obtain a master's degree in religious education.

Then things began to move rapidly for Miss Zimmerman. At the end of the first year—in April 1930—she was asked to answer a call to India. The summer was



MISS CHRISTIE ZIMMERMAN
It's a pleasure to be a missionary

spent studying the phonetics of Telugu, a language of South India. That autumn she went to India and the first year was spent in language study. The second year was divided between further study and missionary work.

Miss Zimmerman's first term was served at Repalle Station where she was in charge of elementary schools, grades one to eight. At the same time she was also in charge of the Bible women in the district.

In 1936 came Miss Zimmerman's first furlough. This year and a half she used to finish her work on her master's degree. When she returned to India she was as-

signed to Guntur, where she has served ever since.

The present furlough, the missionary's third, marks the conclusion of 20 years in India. Of that period she has this to say, "I've seen a great change. Missionaries have been accepted in many more places. At first they were allowed on the veranda of homes, then later inside. Now people of those homes eat with us, which is indeed considered a privilege in India."

THE FIRST QUESTION most people have asked Miss Zimmerman since her recent arrival in the U.S.A. is "How are things since Independence has come?"

She says, "Things are not as the people expected. There is a depression, food shortage, slackness in production, and inadequacy in foreign trade."

Independence has brought some things favorable to the church and others unfavorable. Before obtaining independence the people of India linked Christianity with the nationalistic spirit. Many could not understand that the missionaries were there without any ulterior motive. "They just could not separate us from the British," Miss Zimmerman points out. "But when they obtained their independence and they saw the missionaries remained, you noticed a big difference in their attitude."

For a time the missionary found herself busy helping to stop rumors of their departure spread among the Indian people by the Communists. There was the blind woman who had heard the rumor and immediately had her little boy lead her to the mission to see if it were true. When she found Miss Zimmerman there, and was told that the missionaries had no intentions of leaving, she said, "I cannot tell you how glad I am to see you are here. As soon as I heard, I told my little boy to lead me here. Without you things

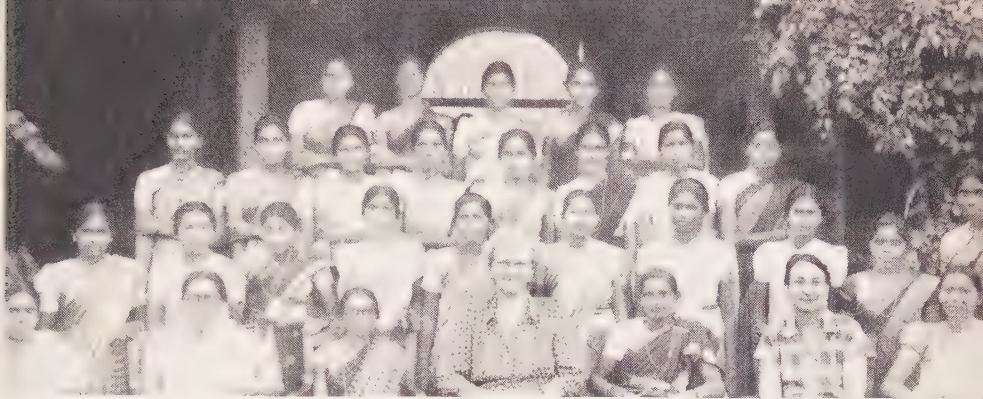
would be very dark."

Miss Zimmerman explained that the Communists have had a better chance to operate since the British have withdrawn. In all railroad stations she saw their tracts and pamphlets. Shortly before her departure they blew up a big train with hand grenades. Such violent acts have made Christians fear for their lives in the areas where Communists have penetrated.

THE MISSIONARY'S FACE lights up when she tells about the progress the Lutheran Church has made in India. She points to the reorganization of the Indian mission so that the people can manage their own affairs, the church being called the Andhra Evangelical Lutheran Church. "This church now operates under Indian workers with over 225,000 baptized members, a school system of 63,000 pupils," Miss Zimmerman reported. "There are over 4,000 Indian workers employed as teachers, catechists, evangelists, Bible women, doctors, nurses, and pastors; and approximately 90 missionaries. Quite a step forward from the day our first American Lutheran missionary, the Rev. C. F. Heyer, began work in Guntur in 1842."

Miss Zimmerman's fondest hope is to see India entirely Christianized and she believes that with more missionaries this can become a reality in this nation of 400 million. To help missionaries in their work there is a great need for such things as electric generators, public address systems, projectors, motion pictures, radios, and mobile units for transporting this equipment on evangelistic tours of towns and villages.

GROUP GATHERINGS are proving helpful. Bible conventions are now held annually. In these Miss Zimmerman has played a prominent part each year, speaking and preparing lessons. There are five Lutheran synods in India and in each



"BIBLE WOMEN"

Women of India are missionaries too

synod such a women's convention is held, lasting two and one-half days. One year Miss Zimmerman did the general church planning and every year she has done the planning for the Central Guntur Synod.

Last year a general convention was also held including delegates from all five synods. It was patterned after the big conventions in America. For these Miss Zimmerman prepared the Bible studies and had them printed in Telugu so that the leaders could take them back to their individual societies and use them there.

Another important part of Miss Zimmerman's work is supervising Hindu girls' schools. At one time she was in charge of nine. When she left India for her present leave in the U.S., she was in charge of five, one being 42 miles from her headquarters.

THERE ARE MANY talents embodied in the colorful and cheerful personality of Christie Zimmerman. One is her ability to provide the people with recreation. This has led them to call her lovingly "*Navulgani*," meaning "mine of laughter." "The Indian people have not learned to play, and I believe character can be developed through games," says the missionary.

Accordingly she has her workers come

together often and play games. On Friday evenings she entertains the girls of the Bible training school. The girls are very fond of listening to Miss Zimmerman's radio and part of the evening is always devoted to this. "The games we play are rather simple," the missionary remarked, "but in this manner I have an opportunity to influence in an unnoticeable way."

Miss Zimmerman is an example to her people in many ways. She keeps her home as she tells them to keep their own—clean and neat. Her garden path is eagerly watched by her people for it is planted with a profusion of flowers. This has given rise to the second name fondly applied by the people to the missionary. "*Puvulurani*" meaning "Queen of Flowers," they are often heard to say.

WHENEVER A PROGRAM is held in India, it is the custom of the people to put a garland around those for whom they desire to show their love and high regard. At the Christmas program and others they have frequently placed such a garland around Miss Zimmerman.

Just as often they have wanted to present her with a gift, but she has told them she would prefer they use their money for some other purpose. But one Christ-

mas several women came to her and said, "Now, Mother, you teach us to love and yet you won't let us show our love to you."

The missionary finally said, "Well, it'll be all right if you make it something small." And so on the first Christmas the people gave her a rug, the next a gold bracelet, and then a gold chain.

At the time she was presented with the bracelet, she told the people that she appreciated their kindness, but would prefer less expensive gifts.

"When you have done so much for us," replied one of the women, "we can't give less than gold."

Miss Zimmerman says this is typical of the appreciation the Christian people show for what the missionaries have done. Typical of their reaction is this letter she received from a native pastor shortly after her arrival in the United States.

He wrote in part . . . "Though you are away from us, our hearts are with you through prayer. May God bless you, give you good health, and bring you back to Guntur to do his service. Pray for us."

Then from the pastor's seven-year-old son came this message, "I'm praying for you. Come back quickly."

There was also that prominent Indian leader who turned to a group of people to whom Miss Zimmerman had been speak-

ing and said, "If we want to judge a religion, let us judge it by its priests. They have gone to those we would not even allow in our homes, those we will not even allow near us, and they have raised them from the dung-heap. When we see such fruits, we know they are good."

TO ENTHUSIASTIC Miss Zimmerman her service is not work. It is opportunity and experience. Contentment is etched on her every expression. She smiled happily as she admitted that she is already anxious to return to Guntur although she has some important work to do in America. Before returning she will bring many messages concerning the needs in India and what is being done there to congregations and other gatherings in the U.S.A.

After about a year of bringing her messages of India and of teaching missions, Miss Zimmerman will return, confident that the time is here when she and other missionaries can accomplish more than ever before. "In free India," said the missionary as I was about to depart, "there is much demand for the word of God. Given what we need, we of the Christian church can so make our light shine that India will become a Christian nation. Only then will India come to her own."



LAST WEEK I learned that in this air-minded generation we need to be careful about the way children can get mixed up on the meaning of words. When I told my kindergarten children how the soldiers had captured Jesus in the garden and taken Him to the judge, I explained the duties of a judge and said that this one in Jerusalem who had to decide whether Jesus would be killed or not, was called Pilate. Harry immediately laughed, and commented, "A judge driving airplanes?"

SISTER ESTHER BUNGE

National Council Is Here

National Council of the Churches of Christ, which came into existence November 29, merges the work of eight interdenominational agencies

OF ALL THE AGENCIES now merged into the new National Council, the Federal Council of Churches was probably the best known. Its statements on social questions were widely reported in newspapers and magazines. Within the past year the Federal Council had filed a brief with the U.S. Supreme Court in a race segregation case. It had appointed a commission of Christian scholars to study the morality of using the A-bomb.

The Federal Council had brought together noted leaders of labor and management to discuss "the church and economic life." And within the last year it had called together representatives of government and of social agencies for a conference on welfare.

Work of the Federal Council in these fields—social welfare, race relations, emphasis on Christian standards in business and industry, study and discussion of international justice and good will—are now among the assignments given to the DIVISION OF CHRISTIAN LIFE AND WORK in the new Council.

ONE SPECIFIC TASK the new division will take over from the Federal Council is a three-year study on Christian ethics in relation to economic life, launched by the Federal Council's Department of the Church and Economic Life under a \$100,000 grant from the Rockefeller Foundation.

This is probably the first time economists and theologians have worked actively together in a study of present-day economic problems. The results will eventually be reported in six volumes,

THIS IS THE SECOND in a series this month in "The Lutheran" on the work of the National Council, of which the United Lutheran Church is a charter member. The concluding article in the series will be published next week.

covering issues ranging from the problems of conscience in individual economic decisions to the role of government in controlling economic power.

In the international field, recently the Council commended the United Nations for prompt and vigorous action against aggression in Korea, expressed the hope for eventual "peace with justice." In another action, the Council condemned the allegedly Communist-sponsored "Stockholm Peace Petition" as "spurious" and "designed to conceal aggressive policies in the invasion of Korea." The Council also criticized the proposed \$100,000,000 loan to the Spanish government because it would imply "political endorsement of the Franco regime, which has denied and still denies basic civil and religious rights and freedoms."

This policy of acting on such matters when member groups can agree extends to the 40 state and 838 local councils of churches that have come into being since the Federal Council was founded in 1908.

The Federal Council has also been active in the work of evangelism. The United Evangelistic Advance was the co-operative program of the Council's department of evangelism. Planned by secretaries of evangelism from 38 denomina-

tions, the 15-month project was launched on World Communion Sunday, Oct. 2, 1949, and will reach its climax this Christmas.

The Joint Department of Evangelism in the National Council will be closely related to the Division of Christian Life and Work, but some of its members will come from the Division of Christian Education.

Other joint departments directly related to the Division of Christian Life and Work will be Pastoral Services, concerned with counseling and the relation of religion to mental health, and Stewardship.

THE JOINT Department of Stewardship will carry on the 30-year-old program of the United Stewardship Council, which promotes "the systematic and proportionate giving of time, ability, and material possessions." Members of the Stewardship Council feel that it is not just the church member's contribution of his proportionate share in money, but also sharing his time and talents that is important—a kind of giving that enriches both the giver and his church.

This philosophy goes back to 1909, when the Laymen's Missionary Movement started an agency that stressed the need to "quietly prepare the hearts of the givers." The Stewardship Council became a clearing-house for accurate information on giving in the major Protestant bodies and a center for literature and audio-visual aid materials on stewardship.

IN THE NEW National Council there are two divisions concerned with missions at home and abroad. The Division of Home Missions will continue the program of the Home Missions Council, through which 22 major Protestant communions have carried out a unique ministry to three national minority groups—migrant farm workers, Indians and Negro sharecroppers.

To help meet the needs of America's 2,500,000 migrants and their families, the Council had a permanent staff of 20, augmented in summer with several hundred volunteer and paid workers, whose work extended into 26 states. Their ministry included worship, child care, education, social service.

Interdenominational work among the Indians included programs in government schools, recreation centers and in industrial areas where Indians flocked during the war and have remained.

The agency also carried on a program to teach adult Navajos to read their own language. Few of them speak English, and an estimated 80 per cent of the 65,000 reservation Navajos are illiterate in any language. In the isolated life of the reservation, literacy is essential to the simplest kind of evangelism as well as to instruction in health, child care and sorely needed improvements in agricultural techniques.

TO HELP IMPROVE the harsh lot of Negro sharecroppers in the South, the Council took steps to train a Negro ministry in techniques of rural life improvement through the church. In the tiny center of Harris-Barrett, Alabama, sharecroppers are rebuilding their ramshackle church and their own wooden shacks with newly developed cement blocks they can make themselves of local material. "Lord's Acre" projects to help support the church are springing up throughout the South.

These special ministries and other programs will continue and be extended in the new Division of Home Missions. Closely related will be the departments of Town and Country and the Urban Church, for home missions planning in city slums and impoverished rural areas, as well as the committee concerned with

the promotion of comity understandings to provide the best distribution of churches and pastoral services.

THE DIVISION of Foreign Missions will carry on the world-wide program of the Foreign Missions Conference. Experts from 54 denominations plan overseas mission strategy at the conference tables of the agency's "area committees." Here heads of foreign mission boards exchange views on such problems as the future of the churches in Asia or securing religious liberty in Latin America and make decisions about such projects as a literacy campaign in Liberia, the distribution of the scriptures in Japan or building a radio station in the Philippines.

In foreign as in home missions, leaders have often found that some projects can be carried out more effectively by co-operative action. Among these are agri-

cultural missions to improve farming and raise living standards in backward areas. Dr. Frank Laubach's famous literacy program has resulted in 34,000 mission literacy schools in African villages, has been adopted by governments in Latin America, and has reached to every continent.

Although the majority of foreign mission work is denominational, it is probably significant that in many mission countries there are now national Christian councils for closer co-operation and in some cases united churches, as in Japan, China and South India.

The Division of Foreign Missions will continue to back such projects and continue other services such as government contacts, clearing passport and visa procedures, medical mission services and planning training of missionary personnel.



PLENTY OF TIME

"DO YOU THINK you could find time to give us a short talk?" That's what I asked one of the busiest professors in college when we were planning a meeting of YW and YMCA groups.

I hesitated to ask him because I knew that he was busy. But his talks always carried so much weight with students that I risked a refusal. He could say a great deal in a few words, and his life bore out his words.

He considered for a minute and then answered with a smile, "Yes, I think so. After all, I have as much time as any one in the world—24 hours every day!"

Somehow his answer startled me. For weeks it came into my mind every time I started to say "I haven't time" to a request. "As much time as any one in the world!"

—LEONORA H. WATTS

THE THREAT to religious freedom today comes from a completely secularist totalitarian state that denies all freedom as we know it and from a totalitarian church that promises freedom only to those who surrender to its authority.

—EDWIN MCNEIL POTEAT

Zanesville Found Out About Itself

By LOUIS H. VALBRACHT

A group of earnest people in the "typical American city" faced a problem that was too hot for the church to handle — racial discrimination

ZANESVILLE, OHIO, has been called by the Chamber of Commerce of the United States "the typical American city." In size, business activity, industrial diversity, climate and population constituency, it comes close to approaching the national average.

Zanesville is typical in another way. It has a problem in race relationships. In the past decades Zanesville has faced that problem in the typical American fashion—it hasn't faced it at all.

What has now happened in Zanesville could and should happen in every American city. It is only a small beginning, but it signifies a trend, a good trend, an important trend. It is the story of a few earnest, unselfish people who—unheralded, unsupported and opposed at every turn—decided to try to do something about that blot on our American scene—racial discrimination.

THE STORY STARTED when a young girl became concerned about the problem of racial inequality. She spoke to her pastor about it. Like most American pastors, he could offer no solution, and could certainly not point with pride to anything that the church was doing to meet the problem.

Most denominations had passed resolutions deploring segregation, but not much

The Rev. Mr. Valbracht is pastor of St. John's Church in Zanesville, Ohio. Illustrations in this story are from "An Even Break," the Zanesville survey report.

had been done about it on the local level. It could be charged that the Church of Jesus Christ was the most discriminatory and segregated institution in America. The church had blushed a bit, and done nothing.

So the pastor couldn't give the girl much help or encouragement, but suggested that if she were interested in the problem she should try to organize a group of people who were like-minded and would try to do something about it. From the Negro Community Center came suggestions to the young woman concerning people who might be interested, and a chain reaction by word of mouth took place. It was found that a group of people were interested.

IN APRIL 1949 they had their first meeting in the Zanesville Community Center. They met as the Zanesville Interracial Committee. They included a housewife, a newspaper reporter and his wife, two colored and one white pastor, and the executive secretary of the Community Center.

They represented several religious faiths. There was no program. The meeting wasn't advertised. They hadn't even offered to "serve refreshments." The little group came together just to talk about racial tension, evidences of racial inequality in their own community, and dangers to which it might lead.

What could be done? They didn't know. There was no leadership to give

ZANESVILLE DISCOVERED THAT—



No new real estate developments were open to Negroes, although in some older neighborhoods the Negroes and whites live together in harmony



Many restaurants, hotels evade the Ohio law prohibiting discrimination. Stores, transportation systems give equal service to Negroes and whites

them advice. They represented no strength in numbers or in political or social influence. There was no money available to finance their efforts. In fact, penny postcards to announce the next meeting became a financial problem. But something started, because a few people were willing to pick up the hot potato that the church was afraid to touch.

THE LITTLE GROUP met each month, and each month a few more people came. The group was never large. Even now it numbers only around 60. Mostly, at the beginning, the members talked, and with help of leaders in the field from outside the city, and out of their own discussion, a pattern presented itself.

They decided (1) that the nation needs to carry out in law and action the spirit written into the U.S. Constitution in the Bill of Rights. So, instead of the Zanesville Interracial Committee, they became the Zanesville Council on Human Rights. The new name, they felt, was positive and stood on a broader base than the so-called racial question.

They decided (2) to broaden the base of membership to take in all community segments, to set up a program of legisla-

encourage discussion groups, to see that the local library had information on minority groups.

Most important, they felt (3) that nothing could be done until the problem was faced constructively—until the community looked itself in the face racially. It was decided that the Council should make a survey or an audit of the civil rights in its city.

THE SURVEY was conducted by six chairmen investigating six major fields—employment, public facilities, housing, education, health, and recreation. By tireless legwork, endless interviews, enduring the insults of those reluctant to be interviewed, by bearing the suspicion of those who looked upon the group as "subversive," a great wealth of evidence was accumulated.

The story was published in a booklet entitled "An Even Break." The members, out of their own pockets and with a few small contributions from others, paid for publishing several thousand copies. Through church groups, civic organizations, social service agencies, and every other possible outlet, the booklets were tire aims, to set social action goals, to

placed into the hands of the people of Zanesville. Wherever possible a member of the Council went over the results of the survey with the group to whom the booklets had been given.

What had they found out about their city? They had found it was probably no worse and no better than any other typical city where this problem existed. In employment, they found that the city itself did not hire Negro personnel for its offices. Though there were many well-qualified colored schoolteachers in the city, none had been accepted for employment. Many labor unions were closed to Negroes. Few factories hired on qualifications alone. Race and religion questions appeared on most employment applications. There were no Negro clerks or secretaries in the city.

THOUGH THE Ohio law states that all persons regardless of color shall have equal rights in places of public accommodation, many restaurants, hotels, barber shops, and a cemetery were violating the law. The city government itself was breaking the state law by forcing segregation in the city swimming pools.

In housing, illegal color clauses in real estate titles were found. The Negro home owner was restricted on every side.

In education the results were better. The city schools were completely integrated. Except for a private business school, Negroes had equal opportunity in education. In health also, it was found that hospitals and doctors, except some dentists, gave equal service to Negroes.

In recreation it was found that along with the segregated swimming pools, the bowling alleys did not admit Negroes. Roller skating at the large rink in the city was open to Negroes only one night a week. One girls' summer camp supported by the Community Chest was segregated.

The church? The church wasn't mentioned! There was no need to mention the church, because everybody knew that the churches in the city were completely segregated. Where in education and health the city had been moving progressively ahead toward fellowship and integration, the church had done nothing.

WHAT HAS BEEN the result of publication of this survey? For the first time in the history of the city, people of the community had an opportunity to look at themselves clearly in regard to racial associations. People, some for the first time, began to think.

A five-and-ten-cent store restaurant began to serve Negroes. The business college, which had held the color line since 1865, at last was enrolling Negroes. The roller-skating rink began to make concessions to mixed color groups.

Negro and white friends found a lake where they could enjoy swimming together. An employment committee was formed in the Council with the view of developing a placement service for Negro employment. Members of the Board of Education started to talk about the possibility of hiring Negro teachers.

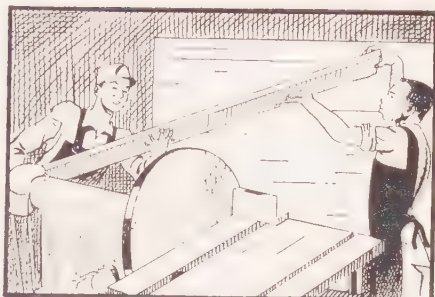
As yet it is hard to analyze the full impact of this movement on the life of the community. One thing is certain—it will bear fruit. For the first time in their lives, many of the persons involved in the work of the Council have found that it was pleasant and agreeable to work with people of another color. Those who were indifferent to the question began to understand that those who were concerned with it were not "crackpots," "Communists," or "troublemakers," but were working constructively out of an honest concern for community and national welfare.

Copies of the survey were sent all over the country. Encouraging responses came

SURVEY IN ZANESVILLE SHOWED THAT—



All children may attend the same schools, join school clubs, share in athletics. A business college which barred Negroes when survey was made has changed its policy



Some firms don't hesitate to hire Negroes, but none employs Negro clerks, secretaries. No Negroes are schoolteachers. Many unions won't accept Negroes in membership

from many places. Displays of interest came from other communities which now contemplated the same course of action. The Ohio Council of Church Women will study the Zanesville survey. The United Automobile Workers ordered a thousand copies of the survey for use in Ohio. The U.S. State Department is interested.

BUT THERE is something tragic about the story. The people who did the work were church people. They were motivated by religious ideals. But the church itself had no part in the movement. Where the church should have led, it would now have to follow.

Results of the survey seem to sustain the accusation that "the Christian church is the most segregated institution in America." As America moves toward fellowship and integration between the races, accomplishments have been achieved through legislation, coercion, and through efforts of interested individuals. The church, out of which the spirit of brotherhood should have come naturally, has not been included.

Excuses? Yes, we have them. We have assured the Negro that he does not like to worship in the same church with us,

that he prefers his own church. We have warned ourselves that if we worship with the Negro it wouldn't be long before he would want to associate with us socially. A Negro is not equipped mentally or spiritually to appreciate our type of Christianity, but would be better off in the "Holy Roller" type of congregation.

May God forgive us for relocating our churches as soon as the colored neighborhood begins to infringe upon the boundaries of our parishes. May God grant courage and the foresight in our pastors to lead their people into eliminating this sin of the church. May God raise up courageous laymen who will support their pastors in Christian brotherhood.

NOT SO LONG AGO I was sitting in the office of the president of our synod. Suddenly, out of the clear blue sky, he faced me and asked, "How many Negroes are members of your congregation?" Weakly I answered, "None."

"Why not?" he demanded. I haven't yet thought of a good answer. Have you?

COPIES OF ZANESVILLE SURVEY MAY BE SECURED FROM THE COUNCIL ON HUMAN RIGHTS, COMMUNITY CENTER, SOUTH SIXTH ST., ZANESVILLE, OHIO.

A MOTHER MUST HAVE AN ANSWER

By ERNESTINE S. DAUM

IT HAPPENED the day after we had hung the gift from the teachers of our Sunday school—a beautiful portrait of Christ. That morning when a playmate of Billy's came to the house, our small son called him into the living room, exclaiming, "Look at our new picture of Jesus!"

"Is that Jesus?" asked five-year-old Carl who attends another Sunday school. "We have a different Jesus in our church."

"There is only one Jesus," I said. "But there are different pictures of him." I showed the two boys reproductions of several paintings depicting scenes in the life of Christ. Their curiosity was quickly satisfied and they were soon outside running their small cars and trucks over the dirt pile in the back yard.

DOUGLAS, ANOTHER PLAYMATE, joined them soon afterward. Because I was engrossed in housework, I was not able to hear the conversation outside. It must have been inspired by the picture. Because suddenly the kitchen door burst open and the three boys charged inside.

"Isn't it true that God is always standing behind you and watching you?" demanded Carl.

"Mommy, isn't God always standing behind you?" repeated four-year-old Billy. "Isn't He?"

I looked at Douglas and sensed immediately that he must have taken the opposite stand. Though he, too, was only five, I knew from previous experiences that he was a young skeptic. "Douglas the Debunker" I had described him to my husband.

He was the type of child who somehow knew all along that Santa Claus wasn't real before the older children in the neigh-

borhood could tell him the news. And so he must have attempted to prick the bubble of faith of the other two boys, and now they had come to me for reaffirmation.

"It's true that God is always with you, watching over you, and taking care of you," I said.

"But doesn't he stand behind you? Or on the side of you?" Carl insisted. "He doesn't get in front of you, does He?"

THE BOYS WANTED a literal answer, and frankly, I was at a loss for the right reply. "Why?" I asked, stalling for more time.

"Well, Douglas says that God gets in your way."

I don't know what flashed through my mind just then. There wasn't time to think of all the stories I had heard or read about the people who felt that God got in their way—the people who knew only fear, distrust, and hatred when their lives might have been different if they had experienced faith and love instead.

There wasn't time to think of the youngsters I knew who were already starting off in wrong directions because they felt that God was blocking their paths. Yet I think there might have been a flash of warning, for there could be no further stalling.

"I think Douglas is mixed up," I said, sitting down and drawing the children near. "God is our Father in heaven. A long time ago He sent Jesus into the world to tell us that He loves us, that He will always take care of us.

"And God sent Jesus to show us the way we should try to live. You will learn more about Jesus in Sunday school, and you will make God very happy if you try

to be like Jesus as you are growing up.”

Undoubtedly the answer could have been better worded, but I think my own conviction must have compensated for the lack of theological explanation. Carl and

Billy were satisfied because my answer agreed with what they had learned in Sunday school. And perhaps Douglas accepted the answer because he liked it better than his own idea. I hope so.

CONVERSATION WITH A COLLIE

It's Dangerous to be Respectable

YOU KNOW, REX, if Mrs. Iverson could afford it, she would feed you steaks every day. As it is, I strongly suspect her of leaving a little more meat on the bones than she would really need to, when she gives them to you.

It's because she's so grateful to you for your stubborn efforts to lead John home when he is too drunk to know where he's going. Poor John—young, intelligent, kindly—but he can't seem to break those iron chains that are holding him a slave to alcohol. And he seems to be getting worse instead of better.

But how wise his mother is! Do you know what she said to me this afternoon, Rex, when she brought over these bones for you? She said, “I'm almost glad John's getting worse. That sounds foolish to you, I guess. But you see, John still thinks he can conquer this himself. ‘I'll lick it, Mother,’ he says to me when he's sober.

“But of course I know he can't by himself. And maybe if he gets bad enough, he'll see that too, and he'll let God lick it for him. So I just keep loving him and praying that some day he'll get desperate enough to own up that it's too big for him and let God in on it.”

EVER SINCE she left, Rex, I've been thinking about what Mrs. Iverson said.



And it occurred to me that, *in a way*, John is lucky to have the particular weakness he has. I don't suppose I'd ever dare say that to anyone else, Rex, because it sounds stupid, as if I were unaware of the wasted lives, the shame, agony and incalculable pain that alcoholism produces.

But it seems to me that some day John is going to see he isn't a self-made man. He's going to see that without God's help he isn't much more than a drunken gutter-sot. And from the way John talked when he stopped by here the other day in one of his sober moments, I don't think that time is very far off.

And when he has reached that stage, then it's possible for God to make out of John the Drunk, John the Man of God. Not just an ordinary, self-respecting man, Rex, but a man who *knows* what the power of God is.

The trouble is, Rex, that what is true for John is true for the rest of us. Without God we couldn't even exist for a minute. Everything we have and are is

dependent on Him. But how in the world is He ever going to penetrate through our curtain of respectable self-satisfaction and show us that?

You see, I (and most of my friends) don't happen to have John's particular weakness, so when we yield to our temptations, the chances are no one thinks us reprehensible for it.

I THOUGHT OF IT the other day when we were at that big dinner party at the Andrews', and the talk turned to the subject of Mr. Pedersen's attempted embezzlement. The men and women all joined in in sneering at the whole Pedersen family. It made us all seem so much more honorable, because *we* would never embezzle. I don't suppose any of us went home and prayed for Pedersen.

I thought of it again yesterday on the bus, when some cantankerous man became very vocal in his insistence on some "rights" he thought he had and gave the tired bus-driver a tongue lashing.

So there we are, in our own respectable way, sowing seeds of hell. Yes, Rex, I think that's what it is—seeds of hell. Because hell is living without God, and it comes from putting ourselves at the top, and everything and everyone else secondary. And that's what we're trying to do much of the time when we joyfully condemn a wrong-doer, or unjustly and without reason lord it over someone else. Or back-bite, or gossip, or slander, or refuse forgiveness, or turn a deaf ear to cries for help.

It certainly can't be, Rex, that respectability is bad. In fact, I'm sure it's very

good. Very often it's one of the results of conversion—a converted thief becomes an honest employee, a converted gambler becomes a productive member of society, a converted prostitute becomes a respected woman.

NO, RESPECTABILITY isn't bad. But like a lot of other good things, it's dangerous. Because it's so easy for us to mix it up with Christianity and to think that to be respectable is to be Christlike. Whereas of course to be Christlike is a great deal more than to be respectable. It's so easy for us to hide behind our curtain of respectability and think that it hides our other sins from God.

But the joke, which isn't funny at all, is on us. Because from His side God sees through the curtain very well. But from our side, we can see God hardly at all. We think respectability is our own achievement and quite sufficient and we don't need God. And when we don't need Him, we can't see Him.

Don't prick up your ears and look so alarmed, Rex. I'm not going out on a binge and make myself eligible for salvation. There's a good deal of comfort in the gospels even for us respectable folk. It's true that He used some of society's outcasts for His divine purposes, but He also selected some of the respectable and probably self-satisfied people, fishermen and housewives and a religious zealot. He gradually pierced through their covering, stripped them of their pride and self-satisfaction, and made them into God's people. It would seem there is hope for us too.



REGULAR HABITS of body and mind make for regular habits of prayer, and the person who is systematic and tidy in other respects is likely to be systematic and tidy in his prayers too.

—T. R. MILFORD

THE DOOR OPENS FOR MARY

By ESTHER FRESHMAN

A story about a woman who isn't afraid of the dark

THE OTHER DAY I was talking to a woman who has been threatened with one of life's real tragedies. She is about to lose her eyesight. Daily the light decreases for her, and her eyes accommodate themselves to her needs with greater difficulty.

This woman is still young. There are many years ahead of her in our world that demand much from her vision. Yet all about her the doors are slowly closing and darkness is falling.

As she spoke to me of her problems I looked into her eyes. There was no sadness there. Instead, her eyes sparkled gaily, like those of a woman who knows some wonderful secret she is eager to share. Her mouth formed a gentle, happy smile.

WHILE I WAS SEARCHING for the right words to say, my friend spoke, an enthusiasm in her voice: "This has been one of the most beautiful times of my life," she said. "It is as though some great door has opened. It is difficult to understand—all I can feel is an intense gratitude."

At her words that splendid line from I Corinthians came to my mind: "*A great door and effectual is opened unto me.*" I said the words softly aloud.

My friend repeated the line after me, her smile radiant. "That's it—that's it exactly!" she said, her eyes dancing, her voice a magnificent eagerness. "I must keep that and always remember it." And she said the words again, slowly, like a wonderful proclamation: "*A great door and effectual is opened unto me.*"

"IT IS INSPIRING to see your acceptance of this," I said. "But you know, most people with this challenge you are facing would feel rather that the doors are closing. Yet you look ahead almost as though you were looking forward to a new adventure."

"I am experiencing a magnificent adventure right now," she said to me. "At the very time when my life should probably have been burdened with a thousand varieties of fear, the whole pattern of my life has changed."

"Do you mind telling me just how this—"

My friend interrupted me gently. "I think you have already guessed," she said quietly. "I made a discovery. I found out about faith and prayer—and God."

"When I went to Dr. H— about three months ago—he went through the routine tests, and then said: 'Mary—you can refill that old prescription of mine you've been using. And now, dear, the time has come when I must give you another old prescription—and a modern version of it.'

"His face was full of sympathetic kindness but a firmness, too, as he took out his prescription pad. In big letters he wrote on it after the Rx: FAITH. Then under that he wrote:

"*'Now faith is the substance of things hoped for, the evidence of things not seen.'* (HEBREWS 11:1)."

Mary hesitated a little before continuing her story. Then she smiled bravely and went on:

"I SUPPOSE if Dr. H— had just given

me a talk on blindness and what my future was to be, or even a sort of sermonized lecture on religion, I would have rebelled frightfully. I must admit my heart sank even though I had been warned, and it was days before I could find steady moorings again.

"But there was such tremendous hope in those lines—such a magnificent light to 'see' by. I took that prescription more faithfully than I have ever done anything in my life. I wore out the paper literally. But the words are emblazoned on my memory now.

"I have a Bible with large print, and I looked for that verse. That led to my reading other verses. Now everyday I read something from the Bible. And every morning on awakening I say my faith line, and it is as though God hears me and is there with me. In His presence I see so much, beauty I had never known before. It is difficult to explain I guess—God's gift to each of His children."

My friend turned to me that radiant smile full of humor now.

"You know that restaurant down town—the one the children call the Magic Door Restaurant? The one where you just walk up to the door and it swings open? You go by a seeing-eye gadget—no amount of pushing will open that door—but you go by the seeing-eye light and the door swings hospitably open. That's just what has happened to me."

MARY SIGHED for a brief moment.

"I like that effectual part, too," she said. Because I've been prepared, and I've taken special work. I know how to read Braille now and I am able to teach it to others. I've learned many things to do with my hands that will not require my vision. But most of all I've learned how to see God and by His light I see everything so plainly now, in its rightness, in its beauty!"

Very often since this conversation I have thought of Mary. She is so steadfast and so radiant in her faith that my mind refuses to harbor any dark, sad thoughts concerning her.

Mary, with her courage, her great tremendous trust, with her Companion on the road ahead, does not require my sympathy. She incites my admiration, my desire to follow her lead.

Despair might have closed all doors for Mary and sealed them fast. Discouragement might have blinded her. Resentment could have destroyed her very life's substance. But faith, trust, prayer, opened to her a great and effectual door, and Mary sees by God's light and knows His perfect vision.

Her parable of the great and effectual door with the magic-eye door of the city tearoom is good. For the door to God does not require any pushing. It only requires a willingness to go through "*Knock and it shall be opened unto you.*"



TOO LATE

AN OLD Pennsylvania German is credited with the remark: "Ve grow too soon oldt, und too late schmart."

That appraisal is all too true for many, but it need not be our experience. Jesus said, "I am the way, the truth, and the life." If we accept his way we shall live wisely, and even old age will not bring regrets.

—ROLAND G. BORTZ

VISIONS OF VICTORY

This week read Revelation 19:1-21

IN DRAMATIZING the events leading to the last times, John portrays Rome—the enemy of God's people—as desolate. The agencies which brought about her destruction are the Antichrist and his wicked allies. God permitted these satanic powers to accomplish his purpose.

Chapter 19 opens with the response to the appeal of 18:20, made to high heaven for saints, prophets, and apostles to rejoice over God's judgment on Rome. The response takes the form of a chorus of hallelujahs celebrating God's power and glory.

While the word "Hallelujah," which means "Praise ye Jehovah," appears repeatedly in the Psalms, both as a liturgical outburst and also as an integral part of the text (see Psalms 111-113, 146-150), it occurs nowhere in the New Testament except here in this chapter (1-6).

IT IS THIS triumphant note of praise in the presence of perplexity and persecution that explains the profound influence of the Apocalypse on the liturgies and hymns of Christendom. The inspiration for many modern anthems stems from this remarkable book and directly from this passage under consideration. As in the anthems of Chapters 4 and 5, all the creatures round about the judgment throne unite in paeans of praise to the Creator and Redeemer. The angels, living creatures, the elders, and the martyrs in turn and together swell the mighty chorus of glory and victory.

Central in the thought of the anthems is salvation or deliverance. Praise belongs to God because of his power and might,

and particularly because of the righteousness of his judgments. He has meted out justice on Rome to avenge his servants whom she persecuted (verse 2). More than that, he has provided in advance for the security of the saints and the triumph of his kingdom.

Repeatedly and antiphonally the choirs of heaven resound their *Te Deum* in reverent worship and appeal to God's faithful people in the church on earth to respond in similar praise (3-5).

This series of hallelujah choruses stands in striking contrast with the doleful dirges of the monarchs, merchants and mariners (18:9-19), lamenting the downfall of Rome. While from the point of view of time the judgment of Rome is a future event soon to take place, from eternity's point of view it is already past.

As has been noted, it is John's practice to portray future scenes as if already past for purposes of instruction as to the certainty of God's judgment and triumph, and of encouragement to his brethren in their persecutions and sufferings.

WHAT IS IN reality another hallelujah hymn begins at verse 6. The preceding section (1-5) properly belongs with the scene of the wicked woman impersonating Rome introduced at 17:1 and extending down to and including the celebration of her downfall. The contrasting scenes of earth and heaven are truly instructive. The new scene points to the reign of God and the marriage of the Lamb (6-8).

Two major processes of cosmic significance appear in the drama of the Apocalypse. The one is the casting of Satan out of heaven down to earth where

he continues his designs to control the kingdoms of the world. The other is the conquering of Satan and his forces by Christ, who then assumes the power and reigns as Lord of lords.

Now that Rome, representing in her blasphemous imperial power the operation of Satan in the world, has fallen, the second of the two chief processes of the drama predominates in the development.

THUS THE HYMN introduced at verse 6 hails in preview the consummation of the kingdom of God and the marriage of the Lamb. Much is to intervene before that takes place. But the foretaste of this glory functions as an aid and encouragement to faith. The new scene remains to be developed later in 21:9—22:5.

In many passages of the Old Testament the figure of a marriage is employed to express the relation of Jehovah to Israel (see Isaiah 54:1-8; Hosea 2:19). He is the faithful husband, she the unfaithful wife. Out of mercy and forgiveness he receives her back to enjoy his grace and blessing forever.

On the basis of this pattern John presents the church as the bride of the Lamb. Her attire stands in contrast with that of the wayward woman. She wears not the gaudy garments of sin but pure bright linen representing the righteous acts of the saints.

At various points in the Apocalypse the seer is instructed to record a special benediction (see 14:13). Here the reference is to those invited to the marriage feast of the Lamb (verse 9). In his parabolic teachings our Lord portrays the kingdom of heaven in terms of a marriage feast (Matthew 25:1-10). While the guests and the church are distinguished, they are in reality identical.

IMPRESSED BY THIS foregleam of glory of the church in heaven as the guest of

grace, the seer prostrates himself before the angel who addresses him, but is re-proved since adoration belongs to God alone. The scene may reflect the disapproval of a tendency toward the worship of angels which had sprung up in Asia Minor (see Colossians 2:18).

John sees the conquering Christ advancing on a white horse, symbol of victory. He is "the Faithful and True . . . the Word of God" (11-13). In righteousness he judges the world. In contrast with worldly monarchs he wears many diadems. With the sharp sword of his Word he smites the nations and rules them with a rod of iron.

When "the Son of God goes forth to war," he is accompanied by the armies of heaven, the saints arrayed in white. Are they also clad in armor? No, for he alone smites the enemies by the breath of his mouth. Yet they share in his victory.

IN ANTICIPATION of the battle John sees an angel standing in the sun and summoning all the birds of prey to feast on the bodies of the slain. It is the feast of judgment when the enemies of God go down to defeat. Kings, captains, and mighty men, together with their hosts, will fall instantly under Christ's crushing atomic power, leaving their bodies unburied to be devoured in defeat and shame.

Then follows the battle of Harmagedon (19-21). The Antichrist and his allies array themselves for battle. But the Warrior on the white horse smites the beast and the false prophet, casting them alive into the burning lake of brimstone. This, according to apocalyptic thought, represents the final place of punishment of the wicked. Their followers he slays by the sword of his mouth and delivers them to death to be devoured by birds of prey. Torment is terrible, but what about sin?

Personal Problem Clinic

Fair payment?

QUESTION: My 18-year-old son recently was graduated from high school. Since then he has been working. He earns about \$45 a week. How much ought he pay me for board, room, and laundry? He eats a light breakfast, and I pack him a lunch, so his only big meal is in the evening.

Donald is a good boy around the house. On his free days he makes repairs, paints, or does whatever I want him to do. He has been very good to me.

He has been paying me \$15 every two weeks. He banks a good amount every payday, and he keeps out little for his own spending. Sometimes I feel that he is giving me too much. I want to be fair.

REPLY: Your son is getting a good start, as a boy just out of high school. How much should he pay you? The conditions will make a difference.

What are your financial conditions? How much do you need the money from your son? If you need it badly, he is not paying enough. If you are not in need, and he is eager to save money for marriage in a few years, or for further education, he should probably not pay more.

The problem will have to be solved in the light of all the conditions, especially the needs of both of you. Talk the matter over with him candidly, explain your situation to him, and invite him to state how he is viewing the future. Together you can settle the question fairly.

Annoying guest

QUESTION: Aunt Flora came to our place several months ago, with the intention of staying until her daughter could move and get settled in her new home. Dot moved about six weeks ago, but Aunt Flora is still here. Dot has now taken in a boarder and says she can't have her mother come for some time. This daughter is in good health, has a good-sized house and adequate means.

Aunt Flora wouldn't be too bad to have

around if she only attended to her own business. But she is a great talker, and she is quite ready to tell all of us how to do almost everything, especially how to deal with the children. She has embarrassed us many times when we have had guests. She seems to think that everyone who comes is her special guest, and she takes the floor in no uncertain way. Before they leave they have been told how to conduct their lives with the utmost of wisdom.

REPLY: It's a question who is the greater problem—Aunt Flora or Dot. Both need guidance.

Have a talk with this daughter as soon as possible. Go armed with all the diplomacy you can muster. Point out her obligation, and explain your unpleasant experiences with Aunt Flora. Keep the interview pleasant, but ask her to take responsibility for her mother on a specific date.

If Aunt Flora were to remain at your house for a considerable period, you'd have to talk turkey with her. No one's home life should be spoiled by a guest's constant meddling. She should be reminded that she is a guest, that she must fit into your scheme of things, and, as a rule, play a minor role. Politely suggest that you will manage affairs, and that there are times when she should retire to her room.

The solution to this problem is clear. In some cases it is less clean-cut. Where there is room for uncertainty we had better err on the side of kindness, good will, and indulgence. The plight of lone persons deserves consideration from others who are more happily situated, but they can't be allowed to become home-wreckers. A Christian spirit, Christian ideals, and sound information ought to prevail. Some day each of us may need companionship, and someone may need to put up with the annoyance.

—EARL S. RUDISILL

Background of Luther's Life

Luther and His Times. By E. G. Schwiebert. Concordia. 892 pages. \$10.

You will get your money's worth when you buy this ten-dollar book. The publisher has done a worthy and impressive job of printing and binding. The album of 65 plates, presenting many little-known illustrations (many of them contemporary to the event), and the full-page reproductions of Luther's tracts and 16th century drawings help by adding life and interest to the volume. They also serve to impress the reader with the fact that the artist and the printer played vital roles in promoting the cause of the Reformation.

The author begins by sketching, in reasonably full detail, the background of the Reformation movement and the history of the period. This is followed by a comprehensive biographical study of the Reformer—the development of his theology, the motives for his protest, the content of his message and his later career.

Finally there is given an analysis of the impact of his teaching upon the world of his time. Throughout this entire treatment special attention is paid to the role played by the European universities which influenced so markedly the development of the leaders of both sides in the controversy. Luther does not suffer by being thus seen as the center of a large movement, rather than, as popular imagination has often seen him, a lone "voice crying in the wilderness."

The author, on the faculty of Wittenberg College, has studied widely in both original and secondary sources. Not every reader will agree in the evaluation which he places upon each item or in the final interpretation he adopts concerning them. But every reader will welcome the insights and informed judgments that Dr. Schwiebert's book contains.

JOHN SCHMIDT

Toledo, Ohio

Encouragement to Evangelism

Harvesters. By Amos John Traver. Muhlenberg Press. 55 pages. 60c.

In the introduction to this little book the author says, "It is written to be read thoughtfully and prayerfully by Christian men and women." It is good reading for pastors as

well as laymen. It fits into the program of lay evangelism, and pastors will find in it materials for sermons on evangelism. Pastors will do well to have their people read it and it will be a good thing if it is read widely throughout the church.

It preaches many sermons based on the text, "The harvest is plentiful, but the laborers are few." It says that evangelism is the task of all Christians, that all who know Christ and love their Lord should see the harvest of souls before them, see that NOW is the time, be workmen unashamed of their Lord and the gospel and prayerfully, by the power of the Holy Spirit, work and seek to gather all who will hear into the joyous fellowship of Christ and His Church.

Not only are Christians to seek to gather people into the fold but to seek to hold them in the fellowship by showing them places to serve. In all these things the Christian will find real and lasting joy.

Oshkosh, Wis. DWIGHT H. SHELHART

Doctrine is the Foundation

The Clue to Christian Education. By Randolph Crump Miller. Scribner. 210 pages. \$2 '5.

Quite a number of books recently have been telling us what is wrong with Christian education today. "Too much attention to method," say some. "Too much emphasis on frills," say others. "No co-operation from parents," say still others. "Too much liberalism," say a few more. Specialists in the field have devoted their skill mostly to diagnosing ills. Few have come up with any cures.

It is therefore refreshing to read a volume

like this. It is an appeal to put Christian education back on solid theological foundations. Dr. Miller doesn't want theology itself taught, but he does want pupils to be led into the experiences that produce sound theology. Furthermore, he is weary with the artificial division made in Christian education between content and method.

As the book develops, the thesis grows clearer. Each chapter begins with a statement of a Christian doctrine. It is then explained in terms of its content. After the explanation, the method for teaching it is examined, as the method changes for each age group. This application to the various age groups is especially helpful. Take his chapter on "Prayer," for example. After explaining the Christian meaning of prayer, he indicates what emphasis should be used for three-year-olds, junior children, teenagers, adults. Each chapter follows a similar pattern.

This volume also gives the clue to the reasons for starting the new Episcopal curriculum with adults. (Heretofore new curricula have begun with primary or junior children.) His point is that the parents have a focal place in Christian training. They need more than answers to questions. They need some sound theology themselves to do their job adequately. If the child is to be well taught, start with his parents.

This book has considerable significance for those preparing Christian education materials, and little less significance for those concerned with the ills of our Christian training today.

WILLIAM M. HORN

Philadelphia

Religion in Life

Fruits of Faith. Edited by J. Richard Spann. Abingdon-Cokesbury. 240 pages. \$2.50.

To this study of the fruits of Christian faith, in the individual and in society, 18 able scholars contribute. Twelve are professors, three administrators, two pastors and one an institutional chaplain. Methodist thought predominates, with Wesley occupying the place Luther would have in an all-Lutheran symposium.

Starting with the "text" stated by Ferre in the opening study, "Christian fruit . . . cannot be chosen into being, nor can it be manufactured; it must be grown from Christian faith," most of the major areas of Christian life are surveyed. Five studies deal with the faith itself (God, Christ, the Holy Spirit, the Word, man); seven deal with fruits in the individual (personal religious experiences, prayer, facing sin, forgiveness, atonement, health, immortality); and six with fruits in society (the home, church, Christian social reform and social fellowship, work, and citizenship).

The defects of the book are those inevitable to any such study. Some themes overlap. The quality is uneven. Limitations of space sometimes make for superficiality, broad themes for vagueness. Occasional sweeping statements are theologically questionable.

These defects are far outweighed by the solid merit of the work. The studies throughout are sincere, able, stimulating and occasionally brilliant, as in the case of contributions by Ferre, Harkness, and Cailliet. Analysis of the problems is good. The right questions are asked, even when the right answers are hard to find, and difficulties are not evaded. Nor is the "preacher's neglected word—how?" overlooked here, for practical suggestions are numerous. Best of all, it will make any careful reader think more deeply about the fruits of his own faith as they appear in his life.

CYRUS WALLICK

Dayton, Ohio

Homiletics. A Manual of the Theory and Practice of Preaching. By J. M. Reu. Augsburg. 639 pages. \$3.50.

A quarter-century ago this lengthy textbook on the art of preparing sermons first appeared in English translation. It is by one of the most noted American theologians, who died in 1943. This reprint edition puts back in circulation one of the few full-length books in English in which preaching is studied from a Lutheran point of view. The emphasis is on careful workmanship in presenting Scriptural truth rather than on any superficial literary appeal.

OVERSEAS

ARGENTINA: Buenos Aires.—A GREAT deal of building construction has been started in our church here during the last few months. The cornerstone of the church in Villa Ballester was laid recently. (See cover picture, *THE LUTHERAN*, Dec. 6.) On Nov. 5 the cornerstone of a new chapel and parsonage was laid in Posadas Misiones. This will mean that another congregation will come out of rented quarters into its own worthy and worshipful house of God.

Already work has been started on the chapel which has been approved for Eldorado. Plans have been approved also for work on the chapel at Berisso, which is a community where the synod has a congregation composed mostly of Slavic immigrants. Many of them work in the large meat-packinghouse in that locality, about an hour's train journey south of Buenos Aires.

Plans have been approved for building a church, school, and parsonage in Rosario, the second city of the republic which has a population of almost a million. The work there was begun in 1946 and has been successful. The church will be located in a suburb called Saladillo.

Plans are being worked out for an enlargement of the old people's home. It is not adequate to take care of the large number of elderly people from many churches who are at present inmates.

A RECENT DECREE in the Province of Sante Fe authorizes all public schools to place a crucifix and an image of the "Most Holy Virgin" in halls and classrooms. Any question that might come up in connection with this matter will be treated by the ecclesiastical authorities and the general direction of religious education.

The papal legate from Rome arrived some time ago for the eucharistic congress in Rosario and was received with great ceremonies and has been continually active making speeches and going from one place

to another in the fulfillment of his mission. The gigantic festivities of the eucharistic congress took place in Rosario.

The Luther League of Tandil, Azul and Buenos Aires recently had an annual concentration and outing with a spiritual retreat in Tandil under the direction of Pastor Spath and Pastor Visini.

The local spiritist organization, called "Escuela Cientifica Basilio" (Scientific School of Basilio), held a mass meeting in the largest public arena in Buenos Aires, Luna Park, on Oct. 15. The theme of the mass meeting was, "Jesus is not God." When the people got together for the meeting in the gigantic sports arena (an enclosed amphitheater with thousands of seats) it was found that the spiritists were greatly in the minority. The large number of those attending were fervent Roman Catholics, and even one or two priests. These came to disturb the proceedings. Hardly had the hour for the opening of the mass meeting arrived when the Roman Catholics who were seated in the "peanut gallery" threw down thousands of tracts which declared the great respect which San Martin held for Jesus and the Virgin.

A deafening cry was raised on all sides for some 20 minutes—during which time the spiritists tried to sing some of their hymns. Finally one of the leaders of the mass meeting rose and read a telegram from Persident Peron which was a congratulation to those attending the meeting. The trouble makers then rose and sang the national anthem. Later they began again cries of "Long Live Jesus Christ," and "Christ is King," etc.

Finally policemen entered and disbanded the trouble makers, arresting several in the hall and also later more in the streets as they paraded about shouting and trying to stir up attention and opposition in the central Plaza Mayo, in front of the cathedral.

—EDWARD GRAEFE

CAMPUS

Wind Over Staten Island

The Big Wind last month (Nov. 25) made its presence felt with emphasis on the hilltop campus of Wagner college on Staten Island.

The heaviest casualties were temporary Federal housing structures which served as dormitories, although historic Cunard Hall, the oldest building on the campus, lost a good share of its tin roofing.

Luther Hall, a dormitory which houses 82 male students, lost its roof at the height of the storm. The roof, which broke into three parts, was carried through the middle of Cook Hall and another smaller building.

Parts of the roofs of Trinity Hall, another Federal housing unit, and the administration building, in addition to faculty homes, were damaged. A garage on West Campus collapsed.

Meanwhile, 80 male students sought temporary shelter in the college gymnasium.

Dollar-a-Day

Meals at Waterloo College cost students an average of one dollar a day!

This low price is made possible through two factors—students pitch in as cooks, waiters, dish-washers to save overhead costs, and a co-operative boarding club receives truckloads of foodstuffs from fellow Lutherans all over the Canada Synod!

About 85 students from outside Waterloo are members of the boarding club, which boasts the lowest cost-of-eating in Canada. Many Canadian colleges and universities estimate minimum board and tuition costs at over \$1,200 a year per student. Waterloo boarders get by for \$550 a year!

Recent addition of canned goods and fresh vegetables to the Waterloo larders assures supplies of the former to last through the end of the spring term!

Prediction

Sometime next fall, news services will announce the election of Carthage College Vice President Ruth Wick as president of the Association of Lutheran College Faculties.

Such a prediction is a safe one. At the annual meeting of that organization at Augsburg College, Minneapolis, Minn., last month, Dr. Wick was elected vice president. Next year, she automatically steps up to the presidency.

Ohio Synod Scholarships

Since 1944, 359 young men and women have been sent to Wittenberg College on the Synod of Ohio scholarship project. Benefits totaled over \$63,000. This year alone, there are 56 on campus under the scholarships, benefits reaching \$12,320.

Financed by the synod, the awards are good for \$220 each during the freshman year, are available to every high school graduate in the synod whose scholarship attainments place him in the upper third of his graduating class.

International Tone

Recently (*see cut below*) three members of Wittenberg College's faculty—Dr. T. A. Kantonen, Dr. Amos John Traver and Dr. Melitta Gerhard—compared notes on books of theirs that were recently published, discovered each was printed in a different language.

Dr. Kantonen's Finnish language book is a collection of lectures delivered in Hel-





sinki University last year while he was on a Lutheran World Federation junket in that part of the world.

Dr. Traver's *The Harvesters* was printed by the United Lutheran Publication House in English. It's a nine-chapter work based on John 4:1-42.

Dr. Gerhard's book is a biography of the German poet, Schiller, and is printed in German.

PEOPLE

Beauty, Salem Variety

In order to interest some of his most promising Luther Leaguers and Sunday school attenders in full-time service of the church, Pastor Paul Luther Wetzler, of Salem Church, Minneapolis, Minn., arranged a recent dinner meeting (*see cut above*).

"Twenty hand-picked American beauties, Salem variety," writes Pastor Wetzler, "were given heart-to-heart talks about Christian

service." Participating were Salem Parish Worker Gammelgaard (seated, left rear), Pastor Wetzler and Mrs. Carl Fagerlin (on the pastor's left).

The dinner followed much the same pattern set earlier in a dinner arranged for potential seminarians some time ago (*see THE LUTHERAN, Oct. 4, 1950*).

Fund Now Holds \$80,000

The Samuel G. Trexler Fellowship Fund, established by the late president of the New York Synod to provide funds for graduate study to pastors and qualified theological students, has reached nearly \$80,000.

Announcement was made at a Nov. 27 meeting of the Fund committee, chairmaned by Dr. Charles D. Trexler, Sr., and attended by officials of the United Lutheran Church and the New York Synod.

It is the hope of the committee that the fund will eventually reach \$100,000.

Plans are being made to conduct a special campaign when church schedules permit. The fund was begun by Dr. Trexler on his 50th ordination anniversary with an initial gift of \$10,000. Since then friends and a legacy of the late Dr. Trexler have boosted the total to close to \$80,000.

At the meeting last month, the committee voted to make funds available to theological students provided they have spent one year in seminary. The sum of \$3,000 will be available during the 1951-52 period. Applications may be made through the secretary of the Fund committee, Dr. Herman S. Keiter (Hartwick College, Oneonta, N. Y.) prior to Feb. 1, 1951. Forms are available at the New York Synod office (231 Madison Avenue, New York City).

Whelstone New Alop

The Rev. George E. Whelstone, pastor of Redeemer Church, Harrisburg, Pa., has

cepted a call as assistant to the president of the Central Pennsylvania Synod. He will begin his duties Jan. 1. A graduate of Gettysburg College and Seminary, Pastor Whetstone became assistant pastor of his home congregation, Waynesboro, Pa., following his ordination in 1941. From '43 through '46, he was pastor of the congregation in Lampstead, Md. He accepted a call to the Harrisburg church on Jan. 1, 1947. During his Harrisburg pastorate, he served as publicity chairman for the Central Pennsylvania Synod, Harrisburg correspondent for THE LUTHERAN, promoted lay evangelism efforts and served as a member of the Synod Council in his section.

Pastor Whetstone is one of three brothers in the Lutheran ministry. Pastor John Whetstone is pastor of Muncy, Pa., Church; Harold is a missionary in Liberia.



PASTOR WHETSTONE

... Putman Assistant

Briefly Speaking

The rabbi and officials of a Harrisburg (Pa.) synagogue were recently embarrassed when they discovered that their sexton had left the building after a meeting before the lights had been turned out. Ceremonial law prohibited the rabbi or his friends from extinguishing the lights or doing anything that might have been construed as labor on the religious holiday that had begun that sundown. As they pondered their dilemma, Central Pennsylvania Synod President Dwight Putman came down the sidewalk. Upon the Jews' request, Dr. Putman generously entered the synagogue, turned off the lights as indicated by a pointer held in the hands of the rabbi. "Felt like a Good Samaritan," quipped Dr. Putman afterwards.

Proofreading a copy of the minutes of a Presbyterian Synod meeting, a Salisbury, Md., clergyman noted under the report of the committee on excuses and absences: "The Rev. Herman Bischof was executed, as were J. Nelson Gates, Carlton A. Gunther, on their request."

During noisy after-dinner conversation at a banquet recently, Luther League of America Executive Secretary Leslie Conrad, Jr., was listening to a co-worker identifying a young woman at a near-by table. Through the din, he understood his companion to say, "She was parish worker during Pastor —'s MISERY!" (Turned out the word actually spoken was "ministry.")

Miss Springer, school teacher at Geraldton, Ontario, says she's a Cosmopolitan Lutheran: She was baptized in the Ohio Synod, confirmed in the Augustana Synod, is currently a member of the Lutheran Church—Missouri Synod—and now serves as organist for the newest ULCA mission in the Canada Synod!

The State of Ohio, in order to encourage merchants to turn over sales tax collections to the state government, allows churches and other non-profit organizations to redeem tax stamps. At St. James' Church, Zanesville, Mrs. Francis R. Bruckner, who's been collecting and counting such stamps for the past 12 years, recently computed her totals, discovered she had counted over two and a half million sales tax tickets which, redeemed, have netted \$4,440!

NEWS IN THE CHURCHES



Dr. L. Ralph Tabor lays the cornerstone for the new \$275,000 parish hall for Luther Place Memorial Church in downtown Washington, D. C., on Reformation Sunday. Also participating is Maryland Synod President J. Frank Fife. The building, slated for completion by late spring, replaces the 82-year-old chapel recently razed

KANSAS

Kansans Will Promote "The Lutheran"

THE LUTHERAN Synodical Plan is being undertaken in the Kansas Synod under direction of the Rev. John Shirek. Pastors of synod are stirring in their effort to promote THE LUTHERAN actively in all congregations.

WHEN EASTERN CONFERENCE met at St. Mark's Church, Kansas City, Mo., recently, it was addressed by Dr. S. C. Michelfelder.

WESTERN CONFERENCE met in Glasco, Nov. 5; 90 laymen and pastors attended from 10 congregations. Guest speaker was the Rev. Theodore Althof of Russell.

Missions-\$10-Club contributions for 1950 will go toward erection of Kent Memorial Church, Lake of the Ozarks, Missouri.

PRESIDENT E. BRYAN KEISLER, Central Seminary, was guest preacher for Southern Conference at Wellington.

PASTOR GEORGE SEARCH has been assigned oversight of St. Mark's Church, Norcatur.

A NEW WING has been added to Trinity Church, Greenleaf. It will be used for education and social functions.

THE STEWARDSHIP WORKSHOP held by laymen in Trinity Church, Lawrence, proved helpful in synod stewardship efforts. Zeb Trexler, ULCA stewardship field secretary, was leader, assisted by the Rev. George R. Whittecar, synodical stewardship secretary.

FIRST CHURCH, Tulsa, has purchased land in the central part of the city adjacent to City Park as a site for their new building.

Kenneth T. Anderson, Democratic candidate for governor in the Nov. 7 election, failed to be elected, although he had campaigned thoroughly and made an excellent showing. A newcomer in the field of politics, Mr. Anderson has served one term in the state legislature, is a member of St. Mark's Church, Emporia.

MRS. GEORGE E. WALKER, Wichita, was a delegate to the final convention of the National Council of Church Women meeting in Cincinnati last month. L. W. BAUERLE, Wichita, president of Wichita Council of Churches, was a delegate at the first convention of NCCCUSA last week. Both are members of St. Paul's Church.

DR. T. BENTON PEERY recently addressed the Arkansas Valley Districts, Missouri Synod pastors, at their request on decisions made in Des Moines by the ULCA in convention. Regarding Lutheran unity the speaker was supported by some Missouri Synod pastors in greater co-operation and the hope of one Lutheran church in the U.S. Great interest was manifest regarding the new NCCCUSA (formed in Cleveland last week). These Missouri Synod pastors showed a sympathetic attitude to all problems facing the Lutheran church.

T. BENTON PEERY

MARYLAND

Evangelism Program Gives Dividends

BALTIMORE—St. John's Church, Brooklyn, where THE SEVENTY carry on a year-round program of evangelism, had 500 members out for two stewardship dinners Nov. 8 and

Paul I. Folkemer and Synod President Frank Fife were speakers. Young people the church dramatized the 1951 budget.

These dinners with identical programs launched the congregation's Every Member Visitation which resulted in 75 per cent of the membership responding to the pastor's challenge of individual weekly contributions of 65 cents for current expenses, 35 cents for benevolences, \$1.00 for building fund.

DR. THEODORE G. TAPPERT, professor at the Philadelphia Seminary, was the speaker at the Church Extension Society dinner at St. Paul's Church Oct. 30.

ONE HUNDRED Lutheran laymen attended the Lutheran Laymen's fellowship (inter-denominational) dinner in Washington, Nov. 9. Dr. Paul C. Empie spoke on "The Church and Conditions in Europe."

ST. MARK'S CHURCH, Baltimore, observed their 90th anniversary Oct. 22. Dr. A. R. Wentz was the anniversary preacher. William W. Walker, church council president; Mrs. George H. Schwartz, Women's Missionary Society president; and Pastor Paul Smith participated.

RELIGIOUS EDUCATION Director Howard E. Reisz, a ministerial son of the congregation, gave the address at the St. John's, Parkville, cornerstone laying for a new parish education building, Nov. 5.

PRESIDENT FIFE presented a historical review of the past 30 years of work in the Maryland Synod at the anniversary of the Ladies' Guild of St. John's Church, Lincolnum Heights, Nov. 7.

LUTHER MEMORIAL CHURCH, Washington,

laid the cornerstone of their new \$225,000 parish education unit Oct. 29. Those participating in the ceremony included Russel H. Sowers, chairman of the Building Committee; L. M. Leisenring, architect; Edwin L. Davis, President of Synod Fife and Pastor L. Ralph Tabor (see cut on page 38).

FIRST CHURCH, Ellicott City, celebrated their 75th anniversary Oct. 8-15.

ATONEMENT CHURCH, Washington, celebrated its 45th anniversary Dec. 10.

ST. PAUL'S CHURCH, Mt. Winans, rededicated their renovated chancel Dec. 10.

CHURCH OF OUR SAVIOUR, Lansdowne, dedicated memorial bells Oct. 8.

THE REV. HERMAN G. STUEMPFLE, JR., assistant pastor of St. Matthew's Church, York, Pa., has accepted a call to Our Saviour Church, Arlington, will assume his new duties Dec. 24.

LLOYD M. KELLER

NORTH CAROLINA

Chapel Hill Gets Lutheran Chapel

ANOTHER TAR HEEL DREAM has become a reality. For years many North Carolina Lutherans have pleaded for a University Church at Chapel Hill. Services have been held in temporary quarters.

Philadelphia Architect T. Norman Mansell drew plans for the \$100,000 Gothic structure. Holy Trinity Church is under construction a short distance from the university campus, and is expected to be completed in March. It will seat 300.

Funds for the Chapel Hill church have

Architect's drawing of Holy Trinity Church, new \$100,000 chapel at Chapel Hill, N. C., where hundreds of Lutheran students attend the University of North Carolina. Construction should be completed by late spring





A congregation large enough to shame many established churches met at the first services of the mission in Muskego, Wisconsin. Two hundred thirty-six persons worshiped with Field Missionary Dwight Shelhart of the Northwest Synod in the Muskego Town Hall on Reformation Sunday. It is hoped that the congregation will number 200 confirmed members at its organization next April.

been supplied by the synod, the Brotherhood, and individual donors. There are 160 Lutheran students at the university, which annually enrolls approximately 8,000 students.

LAYMAN AUBREY MAUNEY of St. Matthew's Church, Kings Mountain, having been named secretary of the ULCA Brotherhood at the recent Cedar Rapids convention, is busy at his new duties.

The Stewardship Committee's report shows that Carolina congregations have sent in 72 per cent of their regular 1950 apportionment, as of Oct. 20. Twenty congregations have already paid their 1950 apportionment in full. Four of that number have given more than 100 per cent. 1950 receipts for regular apportionment are \$146,110.49 as compared with \$134,720.53 in October 1949 and \$135,352.26 in October of 1948, the double apportionment year.

THE CORNERSTONE for the new St. Andrew's Church, Hickory, now under construction on the campus of Lenoir Rhyne College, was laid recently. The \$248,000 church and educational building, begun in June, will be completed by next August. The building will be owned jointly by the congregation, the college and the synod.

THE CORNERSTONE for the new Reformation Church, Taylorsville, has been laid. Participating were Pastor R. Bruce Sigmon, Dr. J. L. Morgan and Synod President F. L. Conrad.

ROSCOE B. FISHER

ONTARIO

Canadian Branch ULPH Dedicated

KITCHENER, ONT.—The first Canadian branch of the United Lutheran Publication House was dedicated here on Oct. 30 by Dr. J. H. Reble, president of the Canadian Synod, who will occupy office space at the rear of the store. Assisting were the Rev. Norman Berner, branch manager; Layman C. N. Weber, member of the Board of Publication and Kitchener businessman who was responsible for securing the location and W. G. Pepper, ULPH sales manager speaking for Dr. H. Torrey Walker, executive secretary, who was unable to attend.

The store is situated on Kitchener's busy main street. Already its modern front and the red-lettered sign:

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are attracting many customers. In addition to the manager the staff consists of Robert H. Gump, Philadelphia, and Miss Irene Niergarth, St. Jacobs.

THE FAMILIAR chemical formula, NaCl, could well stand for the "Now Arouser" Canadian Lutherans," declared Dr. H. Torrey Walker, ULPH head, in concluding an address at the annual banquet for the members of St. Peter's Church, Kitchener, on Oct. 27. Speaking on the subject "Salt," he warned the men that too many Christians

ere ineffective because they had lost their saltiness." Greetings were brought from the Canada Synod by the Rev. O. T. C. Lockmann, Tavistock, and from the synodical Brotherhood President Ernie Clarke.

Meeting in St. Matthew's Church, Hanover, on Oct. 29, the Canada Synod Brotherhood determined to continue its emphasis on evangelism and its plan to raise a loan fund for home mission extension. All officers were re-elected with the exception of the secretary. New secretary is Earl Stieler, Kitchener. The Rev. Alvin J. Baetz, Kitchener, was speaker at the evening service.

DR. STEWART HERMAN, of the Lutheran World Federation staff, was a recent visitor to Winnipeg, Ottawa, and Toronto. He met with government and church officials in an endeavor to find ways and means to assist the immigration of some 800 Estonian and Latvian families from the British zone of Germany. It is planned to put three full-time workers on the Canadian field to secure assurances from the churches.

The Canada Synod is facing a critical dearth of men for the ministry, according to a statement issued recently by its committee on ministerial education. A survey of the number of theological and pre-theological students at Waterloo College and Seminary shows that only two or three graduates a year will be ready for ordination in the next six years. "It is evident," the committee says, "that this number is not sufficient to take care of normal replacements, to say nothing of opening new fields."

THE REV. S. F. M. FRIEDRICHSEN, immigrant pastor at the port of Montreal, has announced his resignation after several years of effective work under the sponsorship of the Canada Committee of the Lutheran World Federation. Pastor Friedrichsen will take charge of Trinity Church, Windsor, early in the new year. The Rev. Arthur Little, Waterloo, is supplying at present.

LATEST ADDITION to the roll of Canada Synod churches is St. Peter's, Neustadt, a former ALC congregation. Until a regular pastor is called, it is being served by the Rev. Fred Haak. NORMAN A. BERNER

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PENNSYLVANIA

Allentown Church 200 Years Old

ALLENTOWN—One of the oldest churches in the Allentown Conference, Zion-Lehigh Church, near Alburtis, recently observed its 200th anniversary.

SALEM CHURCH, Bethlehem, celebrated its 100th anniversary Nov. 26. It was the first Lutheran church in Bethlehem. The present pastor, Dr. G. Franklin Gehr, has pastored Salem for the past 30 years.

ROSEMONT CHURCH, Bethlehem, recently observed its 30th anniversary.

THE REV. CARL E. NEUDOERFFER, president of the Allentown Conference, has been called to be pastor of St. Michael's Church, Allentown, succeeding the Rev. Charles J. Harris. For the past 14 years Pastor Neudoerffer has been serving St. Mark's, Allentown, and Zion-Lehigh Church, Alburtis.

THE REV. JOHN C. PRETZ, Jr., was installed recently as the new pastor of Christ Church, Freemansburg. He comes from St. John's Church, Phillipsburg, N. J.

THE REV. THEODORE HAMMER has resigned the pastorate of St. Paul's Church, Mountain Hill, Bethlehem, to accept a call

s pastor of Atonement Church, Saugerties, N. Y.

RENOVATIONS and improvements in St. John's Church, Hecktown, were completed and rededicated recently.

ST. PAUL'S (BLUE) CHURCH, Coopersburg, under its new Pastor Daniel Latshaw, recently completed extensive renovations and decorations, including the installation of a new organ.

AT JERUSALEM CHURCH, East Salisbury, new choir vestments have been purchased. The Rev. Nevin Gearhart is the pastor.

Sister Caroline Wagonbach was honored at a testimonial dinner last month for 25 years of service on the staff of the Good Shepherd Home. Superintendent Conrad Raker presented her with a number of gifts and testimonials from alumni and fellow workers at the home.

ST. PETER'S CHURCH, Allentown, has paid off the last installment of its 25-year-old \$10,000 debt, as a prelude to the coming of Mr. Hagen Staack, its new pastor. Dr. Staack, a German Lutheran theologian from Hannover, was installed at St. Peter's Nov. 19.

THE NEW BRANCH Sunday school building at Redeemer Church, Allentown, in Parkway Manor, was dedicated Nov. 12, with Pastors Richard Hoffert, Henry Pflum, Roy Winters, W. C. Schaeffer, and Asa Wohlsen participating.

A WELL-ATTENDED "Homecoming Sunday," typical of many among rural churches in the Allentown area, was held in Friedens Church near Slatington recently.

HENRY W. SNYDER, JR.

Harrisburg Promotes Evangelism

HARRISBURG—Fourteen congregations in the Harrisburg area participated in the synodical program of Lay Visitation Evangelism last month. Guest leaders were: the Rev. J. Erik Holmer, Buffalo; the Rev. Nore G. Gustafson, Warren; the Rev. Nels E. Bergstrom, Philadelphia; the Rev. Clifton M. Weihe, New York City.

TRINITY CHURCH, Lemoyne, participated in the National Christian Teaching Mission presented in this area at the same time as the Lutheran program of evangelism.



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THE INCREASE in Sunday school enrollment by 5,185 members in the Central Pennsylvania Synod leads ULCA synods, according to incomplete returns reported by the Parish and Church School Board. The total ULC increase is 29,685 members.

Christian Higher Education Year Appeal Director Guy McCarney announced a reorganization of the CHEY committee. New conference directors are Pastor Roy L. Yund for Allegheny, Pastor Edgar D. Ziegler for Susquehanna, Pastor Gerald G. Neely for West Pennsylvania, and Layman William H. Patrick, Jr., for East Pennsylvania.

MEMORIAL CHURCH, Harrisburg, honored Pastor Lewis C. Manges with a banquet commemorating his 50 years in the ministry. Dr. Manges has served 45 of his 50 years in the ministry as pastor of Memorial Church; the first five years at Zion Church, Hummelstown. Six of the congregation's 17 sons in the ministry were present; one, Pastor Robert W. Koons of Zion Church, Sunbury, spoke.

Gold watches and a purse were presented to Dr. and Mrs. Manges.

DR. ROBERT L. MEISENHOLDER celebrated his 50th anniversary as pastor of Trinity Church, and the congregation commemorated the 60th anniversary of its founding last month.

THE REV. WILLIAM J. SCHULTZ recently marked his 25th anniversary as pastor of the Orrstown charge.

On Reformation Sunday six Harrisburg Lutheran congregations shared with 51 congregations of various denominations in taking a religious census of 95,000 persons. Participating congregations included: Christ Zion, St. Paul, Redeemer, Good Shepherd (Paxtang), and Zion (Penbrook).

ZION CHURCH, Dauphin, celebrated its 100th anniversary Nov. 19.

DR. TOYOHICO KAGAWA described Japan as "wide open to Christianity" before the ministerium of Greater Harrisburg and Dauphin County meeting at St. Matthew's Church, Harrisburg.

St. Peter's Church, Middletown, has begun a church kindergarten for five-year-olds meeting four afternoons a week, 1:30 to 3:30 o'clock. The congregation began its 22nd year of the weekday church school in October with classes for more than 100 children from kindergarten age to eighth grade.

CHRIST CHURCH held rededication services following extensive improvements costing \$21,605.

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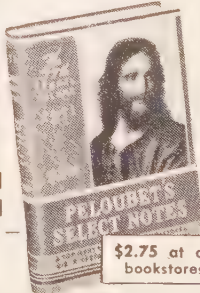
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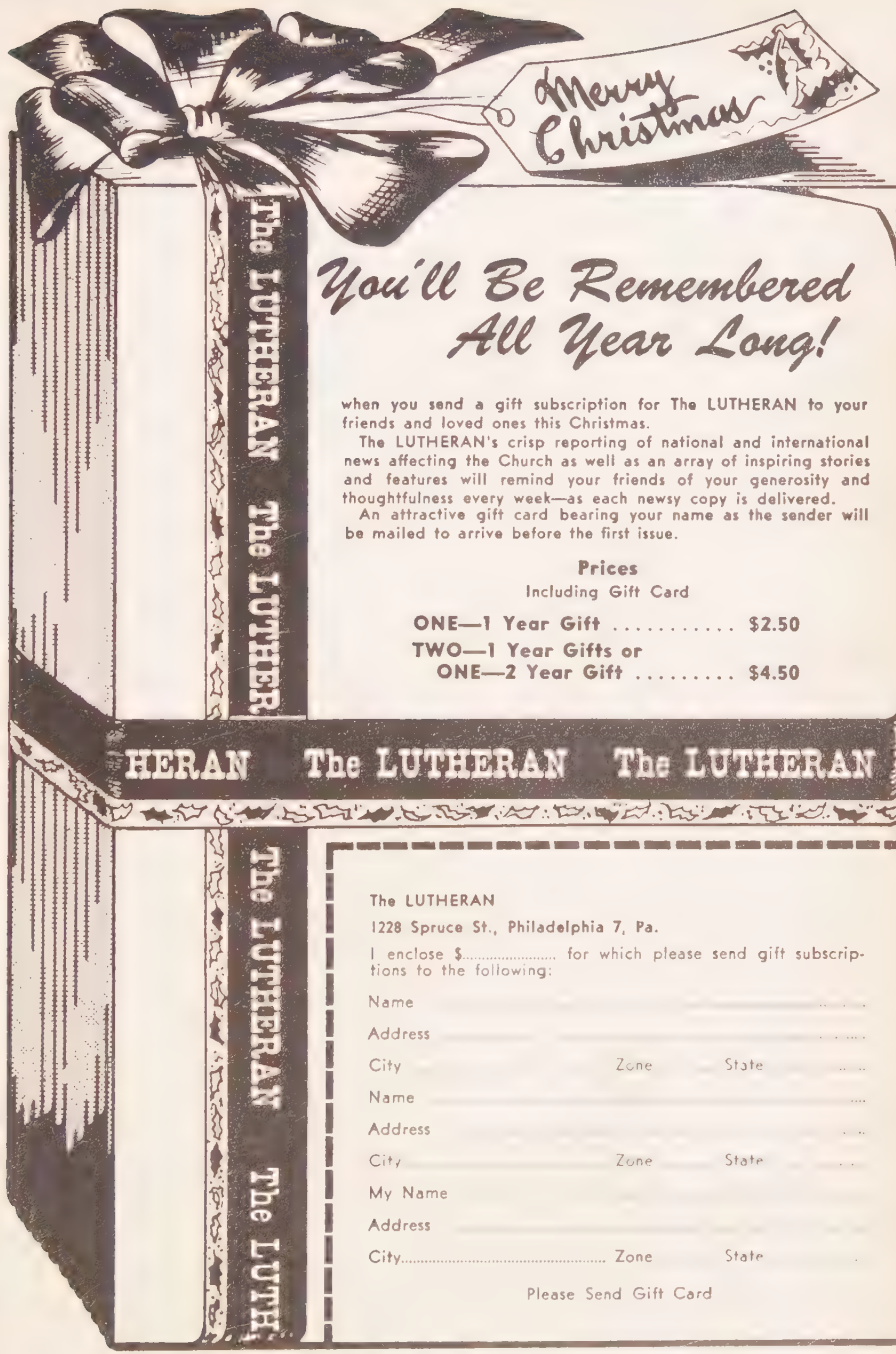
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PENNSYLVANIA

Pittsburgh Synod Has Growing Pains

By Bell Telephone

PITTSBURGH—The Pittsburgh Synod is experiencing growing pains these days, but no one is yet yelling for the doctor!

Enthusiasm over the new missions already organized, being organized or to-be-organized is high throughout synod, but its peak can be found in the synod offices on Smithfield Street in downtown Pittsburgh.

"We're all extremely happy over the current growth in our corner of the United Lutheran Church," Synod President G. Lawrence Himmelman told "The Lutheran" by telephone last week. "We have the newest mission in the ULC (at least for the time being) in our new Hope Church in the Forest Hills section of Pittsburgh. By the first Sunday in January we'll have another mission organized in Jefferson, Ohio. Later in the spring, we hope to have our third new mission organized in East Erie!"

The president's enthusiasm was certainly no less than that of Synodical Mission Superintendent Donald Houser.

"Last Sunday," reported Pastor Houser, "when we organized our newest mission, 69



Members of Grace Church, Springfield, Ill., arrived for their 1950 Reformation service to find 95 theses posted on the church door. Pastor A. Burd Arganbright, feeling that many were uninformed of Luther's act, nailed the copies to the church door as an experiment in arousing interest. (P. S.: It worked!)

charter members and another 31 baptized membership meant we had established a congregation with an even 100 members! It was good seeing all those people beginning their new church life. After the service, we all marched several blocks to the lots we'd purchased for a new building.

"Many of the people are families where the breadwinners are connected with Westinghouse. The location is fine, right in the middle of a fast-growing housing development. The church property is close to the Lincoln Highway, is easily accessible to travelers on the Pennsylvania Turnpike."

With work of organizing Hope Church completed, Mission Superintendent Houser's interest now turns west to Jefferson, Ohio, where Pastor Paul M. Ruff (First English, Ashtabula, Ohio) has been instrumental in awakening church activity. From 50 to 60 Lutherans are already holding services in the Grange Hall. It is expected that official organization will be completed soon with from 60 to 75 charter members. This new



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mission will be in a rural area of Ohio (within the confines of the Pittsburgh Synod) and will be the *only Lutheran church in an area over 2,000 miles!*

This week, the Synodical Board of American Missions will convene in St. Matthew's Church, Erie. There's a special reason for the location: board members will be "on the spot" where further mission development is the most ideal, most logical.

It is in the Erie area that the second branch Sunday school established through the efforts of Christ Church, Lawrence Park, is being located. Last Sunday (Nov. 26) Pastor Houser assisted in the dedication of the portable chapel as "Hope Lutheran Sunday School."

Three years ago, members of Christ Church and Pastor Bermon helped organize *Faith* Lutheran Sunday School in East Erie. With it well under way, the portable chapel has been moved four or five miles eastward, set up for the *Hope* Sunday school. (Pastor Houser indicates that if a third Sunday school is organized, it will probably get the name "Charity!")

All of this mission activity in the synod, says President Himmelman, is "helping tremendously" in creating deeper appreciation of the work of the church, is instrumental in arousing among laymen and pastors added enthusiasm for home missions.

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Pictured during Reformation Rally sponsored by the Flatbush (Brooklyn, N. Y.) Federation of Protestant Men are Korea's Dr. John Wang, Toyohiko Kagawa, the principal speaker, and Dr. Henry A. Vruwink, president of the Protestant Council, Brooklyn division, and president of the Dutch Reformed Church of America

VIRGINIA

Kinard Addresses Virginia Laymen

ROANOKE—"There is very little difference between the welfare state and the communistic state," Dr. James C. Kinard told 218 people at the banquet of the Virginia Synodical Brotherhood at Christ Church, Roanoke, Nov. 14. In a blistering attack on "Godless and spendthrift government" he stated this country's greatest danger is confiscatory "taxes against business in the hands of bombastic bureaucrats." The Newberry College president added that we are embarked on "socialized medicine, socialized education, and socialized charity, and now we are in danger of socialized religion."

In their business session the Virginia men voted to appoint a Home Missions Promotion Committee and adopted a token goal of \$1,000 to be raised for home missions in 1951.

Richard T. Edwards, attorney and former mayor of Roanoke, was elected president of the synodical Brotherhood, succeeding Dr. G. G. Peery, Roanoke College.

SYNODICAL TREASURER A. B. GREINER reported to the synod's Executive Council,

meeting Oct. 18-19 in Richmond, that as of Oct. 18 synod had paid only 56 per cent of its regular apportionment. By the same date, \$17,246 had been paid on the \$31,298 LWA goal, and \$48,276 on CHEY.

The Executive Council is making strides toward the establishment of a full-time synodical office, probably in Roanoke. A committee is working on this matter.

SOME CHARITY IS APPLESAUCE—and good charity, too! Recently the women of St. Luke's and Holy Advent churches near Wytheville met in the Wytheville Cannery and made 117 gallons of applesauce for the Lowman Home for the Aged and Helpless in White Rock, S. C.

ST. MARK'S CHURCH, Roanoke, celebrated "Five Years of Progress" under leadership of Pastor J. E. Stockman, Nov. 19. The congregation plans to begin erection of a new church this spring. The location will be about seven squares from the present house of worship. There is \$75,000 in the building fund and the church owns several valuable pieces of property, including the present church location.

PLEASANT VIEW congregation, near Staunton, will, in the near future complete a modern parish building valued at more than \$40,000. Dr. Theodore Shuey is pastor. Ten years ago it was a mission congregation.

MISS ISOLDE ELAND, Lutheran social worker on Ellis Island, spoke Nov. 29 at a Thank Offering Service for the women of the Roanoke area in Christ Church.

HENRY ENDRESS, of the New York stewardship office, addressed Holy Trinity congregation, Lynchburg, Nov. 20.

THE REV. GLENN BOLIEK, who organized the Church of the Good Shepherd, in Front Royal in 1942, returned to head the congregation Dec. 1.

THE REV. AUBURN BOWERS, pastor of St. Luke and Mt. Zion congregations near Woodstock, Va., has returned to the army chaplaincy. He was a chaplain in World War II.

THE REV. F. B. COUNTS became pastor of the Knox-Monroe parish near Knoxville, Tenn., Nov. 1.

FRANK K. EFIRD

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in conclusion

THERE WAS a new musical show playing in Philadelphia last month. . . . The sign on the theater said: "OUT OF THIS WORLD"—FOR THREE WEEKS ONLY. That's not long enough to do any good.

There might be advantages just now in going off to some quieter place than the earth, but not if one must necessarily come back to all this turmoil and tension sometime in early January. We'll have to stand and face things as they are, trying with calm courage to throw our weight on the side of constructive peace-making.

Mr. Luce's *Life* magazine thinks that the problem now is not "how to get along with Soviet Communism" but "how to rid the world of it." This is identical with Mr. Stalin's philosophy that the problem is not how to get along with "American capitalist imperialism" but how to "rid the world of it." In either case this means pretending to be God.

IN SO FAR as it is possible, we must help other nations in the free world to defend themselves against aggression of Communist nations. In all our actions we must bind ourselves to act according to agreements reached by a majority of free countries in the United Nations.

But to the extent that communism will stay within its present boundaries, and let the rest of us live in peace, we must cling eagerly to that peace. If we seek ardently for justice and mercy in all our ways of life, and toward all nations that wish to live in friendship with us, we shall gain strength in things of the spirit.

Communist rulers of many lands have denied the fatherhood of God, cast out Christian justice and mercy, and have given themselves wholly to the perishable things of this world. It is sure and cer-

tain that God cannot allow such violence against his will.

There will be a righting of the balance in due time, and there will be judgment upon the aggressors against God's righteousness. Our supreme strategy must be to seek to make sure that we shall not be bracketed in the same condemnation.

Even those of us who are not pacifists are aware that we walk a wavering line when we venture to take up our sword. As soon as the Korean war began moving forward in late summer, newspaper headlines talked glibly about "mopping up enemies" and "liquidating" opposition. They seemed to forget that meant savage death for all the little people involved.

Even in the midst of war we must be aware each hour of the evil of war, hating what we do, asking God's mercy for our failure to have found some other way.

IT IS A LIE to tell us we can rid the world of communism even by spending \$100 billion a year for arms and training 10 million soldiers. The only victory over the things of this world must be won by the things of the spirit . . . mercy, truth, and love . . . and they are gifts from God.

It may be that military strength can build a wall to keep the evil of the Soviet masters within its present boundaries. But the counterattack against the red tide will not be won by armies or A-bombs. Part of our trouble just now is that history is settling a score against the white man who did exploit the people of Asia through the long yesterday. We shall be entitled to no victory nor any peace except to the extent of the rebirth which God can give us through penitence and faith.

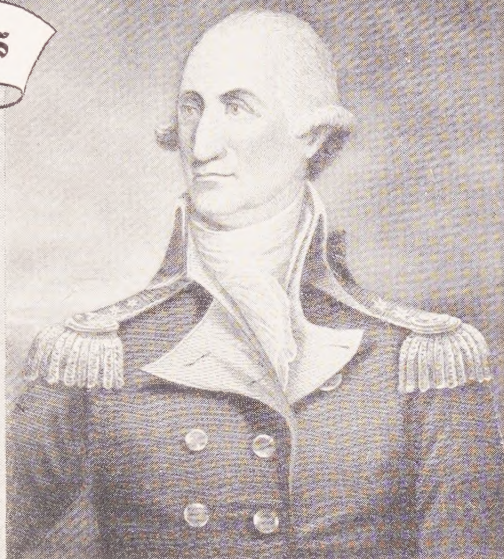
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